THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Reunion of Friends in Heaven.

There is a void in lorn affection's heart,
Which yearns to be supplied. On God's high will
Though it repose submissively, yet still
Of those, who bore in its regards a part,
The cherish'd forms it holds, as in a chart
Depicted, hoping He may yet fulfil
Their restitution. Pardon it, if ill
Lurk in that hope, great Father! True thou art;
Thou say'st the just shall bliss in fulness prove,
And what thou say'st thy bounty will provide.
And yet meseems the blissful souls above,
The sense of earth's sweet charities denied,
Might feel a craving in those realms of love,
By angel hosts and patriarchs unsupplied.

Bishop Mant.

Saturday Evening.

The week is past, the Sabbath-dawn comes on,
Rest—rest in peace—thy daily toil is done;
And standing, as thou standest, on the brink
Of a new scene of being, calmly think
Of what is gone, is now, and soon shall be,
As one that trembles on Eternity.
For, sure as this now closing week is past,
So sure advancing Time will close my last;
Sure as to-morrow, shall the awful light
Of the eternal morning hail my sight.
Spirit of good! on this week's verge I stand,
Tracing the guiding influence of Thy hand;
That hand which leads me gently, kindly still,
Up life's dark, stony, tiresome, thorny hill;
Thou, thou, in every storm hast shelter'd me
Beneath the wing of thy benignity:—
A thousand graves my footsteps circumvent,
And I exist—thy mercies' monument!
A thousand writhe upon the bed of pain—
I live—and pleasure flows through every vein:
Want o'er a thousand wretches waves her wand—
I, circled by ten thousand mercies, stand.
How can I praise thee, Father! how express
My debt of reverence and of thankfulness!
A debt that no intelligence can count,
While every moment swells the vast amount?
For the week's duties thou hast given me strength,
And brought me to its peaceful close at length;
And here my grateful bosom fain would raise,
A fresh memorial to thy glorious praise.

Barbadian. Bowring.

MISCELLANY.

The following account of the structure and dedication of a Hebrew Synagogue, in the island of Barbadoes, is a curiosity which may be neither unacceptable nor useless to our readers. The account itself is from the 'Barbadoes Globe;' the introductory remarks are by the editor of the Barbadian. We take pleasure in assisting to give honor where honor is due.

It is not only most creditable to the zeal and piety of the Jewish people resident in this island, but exhibits an example worthy of being followed by *Christians*, that so little time has been lost in restoring the place of *their* worship of the Most High. That amongst a comparatively small number of individuals, so large a sum as £4000 has been raised for building their synagogue, whilst some of our Christian churches still present the afflicting spectacle of ruin and desolation, not one effort being made by private subscription to restore them, obliges us to make a comparison greatly to the discredit of our Christian zeal and piety. Indeed we could mention many instances of the duties of good citizens being strictly performed by the Jewish community. They liberally support *our* charitable institutions, whilst they carefully prevent any of their own poor from being a burden on the public. We have often admired their great attention to that object. A Jew beggar is unknown in this island. Their strict observance of their *own* Sabbath, while with proper respect to the law of the land for preserving the *Christian* Sabbath, they never attempt to open their shops, although they know it would be greatly to their interest to do so, as such crowds of negroes, in *contempt* of the law, come into every town on Sunday to buy and sell—these things, we say, demand from us our unqualified praise.

CONSECRATION OF THE NEW SYNAGOGUE.

This building occupies an area of 2000 square feet, being 40 feet long, and 40 wide. It is 37 feet high, and receives considerable strength from the rounding of the angles, which are capped with large antique censers uniting a balustraded parapet all round, the roof being so little elevated as not to be perceived. The windows are lancet shaped, and tastefully harmonize with the proportions of the building; a double flight of stone steps on the north side, covered with a gothic hood, leads to the gallery within; the whole of the exterior is lightly tinged of stone color, and scored out in blocks, and the appearance altogether is classical and chaste, those walls which had hitherto rendered the passage to the old synagogue so dull and sombre, being now lowered, so as to afford one general view of the whole at the entrance of the avenue. The court-yard around this edifice is well drained and neatly paved, and a handsome marble fountain occupies a niche within the inner court, railed off by an iron trellis. Entering the building, the mind is at once struck with admiration and religious awe, every thing around captivating the senses and interesting the noblest feelings of man. On the threshhold, he beholds on his right, the Ark (or sacred depository of the Pentateuch) on which is inscribed, in Hebrew characters, "*Know in whose presence thou standest*,"—having the Tables of the Law, surmounted with the regal crown, placed on its top; a splendid star, in glowing transparent colors of stained glass, being directly over the whole. On his left, his attention is attracted by the very splendid pulpit, or reader's desk, sufficiently elevated to give a conspicious view of the persons officiating; and immediately in front, the warden's stall of highly polished mahogany, presents itself. A light and tasty gallery occupies three sides of the interior, supported by neat doric columns inimitably painted and varnished. From the ceiling is suspended, at each corner, in front of the gallery, a unique brass chandelier, of eight lights each, and in the centre one of a similar nature containing twenty-four; numerous lamps ranging round the walls, to the splendor of which a most overwhelming effect is added by the massive candlesticks and wax candles on the railing of the reader's desk and enclosure of the Ark. The area of the building is paved in alternate squares of black and white marble; and the ceiling painted in relief, produces a most pleasing effect, as well from the artist-like manner in which it is executed, as from the chasteness of design. It is computed to hold 300 persons.

It is the solemn and impressive ceremony of dedication of this building—"holy to the Lord"—which constitutes so remarkable a feature in the character and feelings of the "*dispersed of Israel*" resting among us, and of which we shall now endeavor to give some account. Between three and four o'clock in the afternoon the people of the Hebrew nation began to assemble in the courts and avenues of the new building; and in the course of an hour, a number of the most respectable inhabitants, and ladies of grace, fashion, and beauty, (admitted to the galleries,) were present to witness the interesting and impressive ceremony. A little before five the Jewish congregation having assembled in their temporary place of worship, and repeated the cii. psalm, proceeded thence to the new synagogue in the following order:—

THE PERPETUAL LIGHT,
Carried by the senior assessed member—the Reader on his right—the Warden on his left.
A MANUSCRIPT PENTATEUCH,
Carried by an assessed member, having a youth on either side, bearing a large lighted wax candle.
A SECOND MANUSCRIPT PENTATEUCH,
Carried by an assessed member, having a chorister on either side.
A THIRD MANUSCRIPT PENTATEUCH,
Carried by an assessed member, having a youth on either side bearing a large lighted wax candle.
A FOURTH MANUSCRIPT PENTATEUCH.
Carried by an assessed member, having a chorister on either side
THREE OTHER MANUSCRIPT PENTATEUCHS.
Each carried by an assessed member.
The rest of the Jewish congregation following two and two, according to seniority.

Upon the procession setting out, the reader and choristers commenced singing part of the cxviii. Psalm, from the 19th to the 26th verse; and as soon as the words "*Open to me the gates of righteousness*" were pronounced, the door of the synagogue was thrown open. Upon reaching the portal, the procession halted, while the reader pronounced, in the Hebrew, with an impressiveness which created a profound and affecting sensation, the following ejaculatory praise—"*Blessed art thou, O Lord! our God! King of the Universe! who hast preserved us alive, sustained us, and brought us to enjoy this day.*" They then entered the synagogue (the whole Christian auditory rising from their seats) singing as they proceeded along toward the warden's stall, and thence to the outer threshold on the south side of the ark, the four last verses of the cxviii. Psalm. Here they again halted while the "Perpetual Light" was handed to the Warden, who presenting it to the "Cohanim" (descendants of Aaron) it was by them placed in the receptacle appropriated for it, the seven manuscript copies of the five Books of Moses being at the same time deposited in the Ark, and the lights carried by the youths placed, two before the Ark, and two on the reader's desk. During the performance of these offices, the reader repeated the 20th and 21st verses of the xxth. chapter of Exodus. The warden, reader, and choristers then retired to their respective seats, whereupon the whole congregation sang the last psalm of David.

The consecration service commenced with a psalm* composed expressly for the occasion, which, in the Hebrew, forms an acrostic of the words, "The Dispersed of Israel," being the designation of the Jewish congregation of this island, who at present amount to ninety-three persons, through the liberality of whom, and the general provident care of their community at all times, funds have been husbanded, from which the erection and embellishment of this new structure, that has cost them about £4000 currency, have been effected. The prayers altogether were admirably adapted to the occasion, and were most emphatically delivered by the reader, the congregation seeming deeply impressed with the most pathetic feelings of reverence and devotion; and the whole ceremony was conducted in a manner worthy a people who were the first worshippers of "the true and living God." * * *

In finishing our account of this memorable ceremony, the whole of which was performed in Hebrew, we will adopt the closing words of one of the prayers—"*May He who maketh peace amongst the nations, through His infinite mercy grant peace unto us and to all Israel!—Amen!!*—(*Barbadoes Globe.*)

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* "We will praise the name of God; with song and with praise we will exalt thee. We will speak of and recount the words of thy wondrous works. We will remember the mercies of the Lord, according to all that thou hast rewarded us. Manifold and great salvations hast thou shown us, thou God who gatherest the dispersed of Israel.

"Let our works be acceptable before thee. May thy presence rest in the house we have built for thy name. O thou exalted! make known that thou dwellest in the midst of thy people. Unto Thee do we trust to hasten and bring forward thine anointed, for thou art he who gatherest the dispersed of Israel.

"O may this lesser Temple, and the prayers of thy servants, be acceptable in thy sight, as the Temple and Court upon their preferred situation, and like as the incense offered upon thy altar! O may the offerings of our lips be accepted, and do thou according to thy mercies! Support us with the right hand of thy righteousness, and visit us with goodness from the heavens thy dwelling-place. And thy saints will sing, There is none like God, who gathereth the dispersed of Israel."

We are glad to find the philosophy of Coleridge (who has deservedly received the honor of giving name to a system which he, more than any other, has made known and popular among those who use the English tongue,) gaining ground among us. Several of our most valuable papers are its professed advocates; and we daily find new traces of its influence in quarters where it might have been least expected. Those who will not take the trouble to understand Coleridge, may laugh at him: and those who are the slaves of sense, will despise and hate him: but his 'metaphysics,' laughed at or hated though they will be, will find friends among the thinking, and admirers among the feeling. They are well employed in the following able article—a communication to the 'Troy Press.'

INFIDELITY.

The French philosophers have labored long and hard to destroy the proof of the soul's immortality, and have more nearly succeeded than most persons imagine. They aim to reduce all our conscious exercises of mind to *sensation*, and they render the doctrine very plausible to all who have a little knowledge and much conceit. This monstrous absurdity is so congenial to the wishes of the carnal heart and the sensual mind, that it meets a ready welcome from such. "The fool hath said in his heart, *there is no* God," and his conduct immediately becomes conformable to his belief, and it is manifest, that to indulge his appetites here, and then sink into annihilation, is the height of his hopes. The *fallacy* which is assumed for premises by these reasoners, who style themselves, by way of pre-eminence, rationalists, is, "that man has no *knowledge* except that acquired by means of his senses!" Did his consciousness of existence come that way?

But the truth, after all, is, that men gain no *knowledge* at all, except of the fact that they feel a sensation of sight, &c. through the medium of their senses. The fallacy consists simply in confounding *ideas* with *thoughts*. By sense, a man acquires ideas or images of external things, and by mental reflection he determines their peculiar properties and relative proportions; then he has reasoned and judged, which are purely spiritual or intellectual operations, with which sensation has nothing to do. The reply to this is, that brutes do the same so far, nay *feel* emotions of sorrow and joy, of pleasure and pain; and here it is, we think, that the atheistical philosophers have gained an advantage in the argument over those who err in denying that brutes have spirits, and do reason or judge. Comparison of one thing with another *is* reasoning, and deciding upon their relations is judging, which act of mind is even *more* definitely evinced by a consequent act, than by speech.

So far then, brutes travel side by side with man, as it were, but here they stop, and perish. They have not that innate capacity of "a living soul," which enables a man to compare thought with thought, and one emotion with another, *as they originate within himself*, and deduce remote yet certain conclusions, and act with the confidence of *knowledge* upon his inferences. The brute, then, though it possesses not the faculties which go to make up what, in the highest and most general sense of the term, we call reason, yet has understanding, exercises memory, feels emotion, and has even imagination. But it does not, properly speaking, exercise reflection, or has no reflective faculty, or in other words, is unable to compare its present thoughts and feelings with its past thoughts and feelings.

This ability and habit specifically distinguishes man from an animal, and by the exercise of his memory, identifies him for ever with the past, and enables him not only to prophesy, but compels him by the very constitution of his nature, to create, in one sense, by means of his imagination, *his own future!* Startling as this doctrine is to the selfish and the sensual, *no man* who has not lost his reason, or so imbruted it as to have become incapable of reflection, ever goes beyond *his own consciousness* to realize that it is so. All men have once been fully conscious of this primary and most essential of all the truths which relate to self-knowledge. But the task of self-abasement is so agreeable and so universal, that men seem to find little or no delight in any other employment. Next to the amazing spectacle of an immortal mind eagerly engaged in burying itself beneath the grossness of sense, of passion, appetite, and instinct—the sight of a soul, insensible to its own salvation and redemption from a condition so lost and fallen, and so utterly degrading, is the most astonishing. But we can readily comprehend, how a mind under the influence of an infatuation so absolute and wonderful, might ordinarily imagine that it could sin against a holy and omnipotent God with impunity.

A Reader.

INFIDELITY.

Dr. Thomson remarks in one of his sermons, that the causes of infidelity are seldom found in the evidences of Christianity or in objections to it; but they come from other quarters, for example—inconsiderateness, intellectual pride, moral depravity. Reading lately a review of "Lord Byron's Conversation on Religion," by Dr. Kennedy, it struck us that the case of Byron was a good illustration of the remark. Byron was thoroughly an infidel. He discarded revelation summarily and particularly. The recklessness which marked his conduct and conversation, gives us a clue to the process by which he became and continued to be an infidel; it was, in short, the inconsiderateness of which Dr. Thomson speaks. Dr. Kennedy found Byron in Greece in more favorable circumstances for religious impression, than probably had ever before occurred. He made a persevering effort to produce religious impressions in his mind, which might lead to conversion to the truth. He succeeded in gaining the confidence of Byron in a remarkable degree, and his attention more than could have been expected. But he wanted skill and judgment in approaching a man so capricious, and the end of his zealous effort was disappointment—which adds to the melancholy interest which the public have felt in his history, the history of a man distinguished, perhaps, equally by his talents, his infidelity, his vices, and we may add, his misery.

In the conversations, Byron said "he wished to have his religious opinions fixed, but he could not understand the subject; and he had seen so many whose life gave the lie to their profession, that his impression was that few Christians believed the Scriptures." On the subject of miracles, it was a sufficient answer that one had happened in a Catholic church in Italy while he was there;—the church having taken fire, the fire was extinguished by one of the saints holding out his toe. Wishing to throw off the imputation that he did not read the Bible, he produced a pocket Bible which he said had been given him by his sister, and which he affirmed he had read. After some conversation, he wished to know of Dr. Kennedy what he thought of the witch of Endor, declaring it the finest and most finished scene that ever was written. "It beats all the ghost scenes I ever read." At another time he said to him, after dining in company with one of the Greek chiefs, "Do you know I am nearly reconciled to St. Paul? He says there is no difference between the Jews and the Greeks; I am exactly of the same opinion, for the characters of both are equally vile."

Now this is precisely the way in which a large class of unbelievers treat Christianity. If they read at all, it is for purposes the most perverse. In the case of Byron it is to find the materials of a poem or a jest, or it is to seek for some absurdity or mystery with which they may amuse themselves, or use on occasion as a weapon against Christianity. This is the extent of their considerateness; while the greatest part of their lives is spent in utter disregard of the Bible—it finding no place at all in their minds.

There is still a large class who do not consider even to the extent we have just described. They reject Christianity on the ground of a sweeping prejudice in the outset, and then merging themselves in pursuits of pressing worldly business or absorbing pleasures, they do not recur to it voluntarily, and when obtruded on their notice they repeat their rejection with equal inconsiderateness. How many of the present generation of infidels in France among the higher classes, have ever read the Bible for any purpose? Probably not one in five hundred.

But there is a class of infidels different from these. They who with a spirit of rancor and cordial hatred to the Bible, pursue it systematically and perseveringly. Such was Gibbon, whose spite shows itself and whose yellowness tinges every chapter in the "Decline and Fall." Such were Voltaire, Hume, Paine, and others. We think it likely the original cause of infidelity in these men was pride of intellect, though their infidelity was doubtless confirmed by moral depravity. Hume felt himself sufficiently flattered, with the prospect of staggering the opinions of the world on the subject of miracles. While all assented, he esteemed it a great feat, if by an ingenious and plausible, yet groundless theory, he could unsettle the minds of the multitude. It is easy to see how this propensity may give the entire direction to the mind; and even though the person may study the Bible much, yet it shall always be with this simple design,—of looking for and exposing defects,—of showing that this doctrine is mysterious and is unworthy to be believed,—or that that involves an absurdity and should be rejected.

It is time the world were disabused of the impression which infidels have labored to produce, and to a certain extent have produced,—that the Bible is to be discarded for the mysteries it contains, and for its alleged absurdities. Because it is plain, that the same arguments are of equal or greater force when directed against natural religion. Mystery involves itself with the truths of natural religion as much as with those of revealed religion, and it is just as easy to fix the charge of absurdity on those as these. Intelligent infidels must be aware of this; and if the tables were turned, if the majority thought as the infidel now thinks, he would find equal satisfaction in fixing the charge of mystery and absurdity on natural religion. How God can be present here and there also, or how he can exist uncaused, are just as mysterious as any truth in natural religion, and the charge of absurdity can be made just as plausibly.

But there is a cause why infidels are on this side of the question rather than that. It is moral depravity. The truths of revealed religion come more plainly and directly in collision with their propensities. It is not pride of intellect merely, but opposition of heart. The heart desires to think, and believe, and act thus and so, and revealed religion comes with its prohibitions and its sanctions, and says—No. To save the conscience and the character, then, under the appearance of reason, is vastly agreeable. But after all, sophistry is unsatisfactory; however it may gratify intellectual pride, it does not satisfy the conscience. The triumph is still inwardly felt to be on the side of revealed religion, and hence the boiling hatred manifested by such men as Gibbon and Paine.—*Vermont Chronicle.*

PSALMODY.

We some time since marked the following extract from the memoirs of the pious Neff, for insertion, but as in other cases, lost sight of it, in the press of other matter. There are in this extract some historical facts of importance on the subject of Psalmody, and the bearing of the whole will aid the increasing desire now prevailing, to give all proper character and effect to this interesting part of public worship.—*Alb. Jour. & Tel.*

"In remarking upon Neff's anxiety to promote psalmody, I would observe, that the effect produced by the words, or by the music, or by the combination of the two, is such, that the cultivation of psalmody has ever been earnestly recommended by those who are anxious to excite true piety. Tradition, history, revelation, and experience, bear witness to the truth, that there is nothing to which the natural feelings of man respond more readily. Every nation, whose literary remains have come down to us, appears to have consecrated the first efforts of its muse to religion, or rather all the first compositions in verse seem to have grown out of devotional effusions. We know that the book of Job, and others, the most ancient of the Old Testament, contain rhythmical addresses to the Supreme Being. Many of the Psalms were composed centuries before the time of King David; and it is not extravagant to imagine, that some of them may have been sung even to Jubal's lyre, and were handed down from patriarch to patriarch by oral tradition. Nor did the fancy of Milton take too bold a flight, when it pleased itself with the idea that our first parents, taught by the carols of the birds in the garden of Eden, raised their voices in tuneful notes of praise to the Creator of all, when they walked forth in the cool of the day to meet their God before the fall. But this is certain, that one of our Lord's last acts of social worship on earth was to sing a hymn with his disciples. Few, therefore, can be slow to understand, that if Christ and his disciples broke forth in holy song immediately after the solemnities of the Last Supper, and just before the Shepherd was smitten, and the sheep were scattered; and if Paul and Silas sung praises unto God in their prison-house, congregational worship may always be the better for such helps. Add to these examples the apostolical exhortation to the merry-hearted to sing psalms, and the apostolical descriptions of the choral strains which resound in the courts of heaven; and we cannot but feel certain, that the services of the Christian Church were cheered, from the earliest times, by hymns and psalms. 'Those Nazarenes sing hymns to Christ,' said Pliny, in contempt. We thank him for recording the fact. The words of Te Deum were composed by a native of Gaul, (for the use, probably, of one of the churches on the Rhone, or of the Alps,) about the third century; and at the same period, men, women, youths of both sexes, and even children joined in the psalmody of the sanctuaries, in such cordial and harmonious unison, that a father of the Church has well compared the sound to the loud, but not discordant noise of many waves beating against the sea-shore.

"At the time of the Reformation, sacred music, which had begun to run wild, was brought back to its first principles. The melodies of religious worship were rendered more heart-touching, by being set to words in the vernacular tongues, which every body could understand. Luther's Hymn, 'Great God, what do I see and hear,' led the way. Henry VIII. hated the German reformer, and all that he did; but he burned to rival him in every thing, and he gave a stimulus to the public taste, by composing words and music for the service of the English Church. In France, soon after the middle of the sixteenth century, when it was doubtful whether the nation would become Protestant, or remain Roman Catholic, the pathetic tunes and devotional stanzas of the reformers obtained so great an influence over the minds of men, that the music of the temples, as the Protestant sanctuaries were called, to distinguish them from the Roman Catholic churches, became the fashionable melodies of the day. This taste found its way even to the court, and to the great alarm of the Romish party, some of the sweetest and most stirring of the Psalms, which had been translated into the French metre by Clement Marot, were set to music by Lewis Gaudimel, and were constantly in the mouths not only of the Protestant families of the provinces, but of the ornaments of the saloons of Paris, and of the palace of the Louvre. It is said to have been quite astonishing how much this pious and simple device found favor for the Protestant cause, and induced people, who had never read Scripture before, to search the holy volume, out of which those treasures were drawn, which so charmed their ears and their imagination. It is still the practice in most of the mountain churches, to make sacred music a part of family devotion, and many of the tunes which Gaudimel composed with such success are still sung to the praise of God. I can bear witness to the forcible manner in which these strains, rising to heaven from the lips of parents, children, and domestics, quicken piety, and stir up the best affections of the heart toward God and man. I have seen and felt the effect produced by them in the humble dwelling of the village pastor, where none but human voices swelled the notes; and in the chateau, where the harp and the organ have mingled their fine sounds with the well modulated tones of an accomplished family of sons and daughters. My thoughts, at the time I am writing this, are at Chateau Blonay; but most of the voices which I heard there, are now silent in death! I am thoroughly convinced that family worship and congregational worship lose a great auxiliary to piety, when there is not the power or the inclination to join in psalmody.

"Neff knew the human heart, when he determined to cultivate a taste for sacred music among his flock; he felt assured, both from experience and observation, that when impressive words are set to expressive music, the effect produced cannot but be both delightful and beneficial to those who take part in them."—*Rev. W. B. Gilley.*

SUNDAY SCHOOLS.

From the Sunday School Journal.

A CONVERSATION OF A TEACHER AND HIS CLASS.

On Analogy.

Teacher. In all our conversations, I try to make you understand the truths of religion by explaining them by things with which you are familiar. And I know of scarcely any thing which God has revealed, in which our minds may not be assisted by this kind of comparison. It seems as if He had been so willing to afford us every means of understanding the Scriptures, that he has given something in the things which we know and see, by which we may either explain what is revealed, or satisfy ourselves that we actually *know* other things which are just as difficult to be understood. This, as it were, makes faith or belief in God's assertions easier; for we are thus assisted, and relieved in receiving what would otherwise appear so much beyond our powers, that it would make us often suspect our belief.

George. Then, Mr. T., I should like you to tell us what there is that will make it plainer to us to believe that, though there is but one God, yet that there are three persons in the Godhead.

T. Well, George, let me ask you a few questions before I give you a direct answer. Who was it that you heard just now repeating a hymn to me?

G. James Marlow, Sir.

T. Who was it that took the Bibles from the closet, and carried them to the superintendent?

G. James Marlow, Sir.

T. Who told me that he heard the bell ringing for church?

G. James Marlow, Sir.

T. Who said that he saw two idle boys in the street, as he was coming to school?

G. James Marlow, Sir.

T. Who said that he tried to convince them of the advantages of the school, and persuaded them to come?

G. James Marlow, Sir.

T. Well, do you think there was any thing wonderful in all this that James did, or any thing that you could not have done?

G. No Sir, I do not think that there was.

T. Now this does not seem surprising to you, yet you could not for your life explain how James did a single one of the simple things that you have mentioned. You do not know how he could commit the hymn to memory, nor how he could recite it. You do not know where his memory is, or what it is, or how he could remember words that he had not seen for many hours. You cannot explain how he uttered them with his mouth. You could not write down an account of the way of speaking. Neither can you tell me how James walks—by what power he moves his limbs, or carried the Bibles. It would be quite as hard for you to say how he could know that a bell was ringing, when it was half a mile from him, or see the idle boys, or with what power he used persuasion and argument to induce them to do what he wanted them to do. So far from being able to explain these things in James, you do the same things yourself every day, and yet don't know how you do them. You do not know how you move a single limb or muscle, how you can talk, or hear, or see; nor how you can remember, and think, and argue. And yet you never disbelieve that you do these things, and nobody could make you doubt that you do them. Now learn from this that there may be many things which are true, but which we cannot understand. They may be beyond our powers to reach, but they are not contrary to our reason, for we see them, and know them to be true. So if any man is so foolish as to think that he can believe nothing which he does not understand, he ought not to believe that the trees grow, or that he himself grows, and moves, and thinks, and acts. Carry this thought a little further, and apply it to what is revealed about God. Shall we doubt about any thing that God has revealed, because we do not understand it? You see, at once, that that is not a sufficient reason for not believing it; because we do believe a thousand things that are just as impossible to be explained. Now we believe the latter things, because we see them, and because they are parts of ourselves. We cannot comprehend our own natures. We should then believe God, although we may not understand what he reveals: and this is the first part of the faith that he requires of us.

G. But how can we believe any thing that seems impossible?

T. God does not give us any such things to believe. As I said just now, all that is hard to be understood in the Bible, is only hard because it is above our minds. None of you can tell me how eclipses are calculated, or the distances of the heavenly bodies measured. And yet you would not say these calculations are impossible; because they are made. But they are as yet above your understanding. You must learn more before your minds will be able to understand how they can be done. So with the mysteries of revelation: we are all like children, and our minds are too weak and young to understand such a great subject as the manner of God's existence. But we may in heaven be learning this throughout eternity, and be constantly understanding more and more about God.

G. But you said there was something in the world by which we could explain almost every thing that was hard to be understood. Is there nothing of this kind that can explain how three persons can be said to be one?

T. Yes; I am glad you put me in mind of it, to show you that was the principal reason why

I asked you those questions about James Marlow. You spoke of different things that the same boy did, and yet they were not only different from each other, but were done by different parts of himself. With his body he walked, and carried the books. So far we can see; for his body acted as a machine. But what shall I say of his hearing? None of us know how we hear. To be sure, we commonly say that we hear with our ears; but our ears are only the instruments of conveying sound, and we do not know what it is that actually *hears*. There may be a thunderstorm in a wilderness, where no person is near. The thunder makes as much noise as if it were heard by a thousand people, but it is not known or heard. So all sounds might come into the ear; but if there were not something within us beside our ears, we should not hear. If we sleep soundly, we do not hear noises around us, although the sound comes into our ears just as much as if we were awake.

Then, again, James saw; which is another thing totally different from hearing; yet the eye has no more to do with seeing than a telescope has. It is the machine or instrument by which we see. Dead persons do not see, though their eyes may be open. A person may sleep with his eyes open, and yet see nothing. In none of these cases can we tell where we hear or see.

But we found that James also thought, and argued, and tried to persuade. He did not do this with his body. He *spoke* his thoughts, but he had the thoughts before he spoke. He did not think with his tongue.

Again, he felt sorry that the boys should be idling away their time, and breaking the Sabbath. He had not this *feeling* in his body; and there is something so different about it from our thinking and reasoning, that it seems as if it were not done by the mind; but that after the eye saw, and the mind understood their case, that something else, (we commonly call it the heart,) felt sorrow, and pity, and anxiety.

I might go on with many more illustrations. But you now see that a boy, just like yourselves, can do things totally different, and requiring different faculties, and yet we know he is but one being. We talk of the walking, and hearing, and speaking, and thinking, and the emotions as done and felt by the same person. We speak of some things being done by his mind—others by his body. And then, again, there are other things of quite a different character, which we, in common language, say are done or felt by the heart, such as loving, hating, grieving, rejoicing, &c. Now here is a being like ourselves, who seems to have these three distinct modes of living and acting, and yet he is but one person. This is not understood by us, but it does not confuse us, because we are used to it. Is it then *impossible* or unreasonable to suppose that GOD may exist in three ways or persons, or whatever the Trinity may be called, and yet be one?

Thomas. I never thought of that. I am sure I do not know how or where I think, or where my soul is—and yet I feel certain that I have both body and mind, or soul.

T. Yes; and when we think that GOD is *infinitely* greater than we are; that He has not revealed his mode of existence to us; and that our minds are so limited, we may well rest assured that the only difficulty is in ourselves.

G. The Apostle Paul speaks of himself in the 7th chapter of Romans, as if he were two persons. He says he did things that he did not wish to do, and did not do what he wanted to do.

James. Yes; he spoke of his natural sinfulness resisting the desire of his heart to be holy: "for I delight in the law of GOD, after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

T. So he said that "he served the law of GOD with his mind; but the law of sin with his flesh:" and let us, with him, thank GOD, that through JESUS CHRIST our Lord, we also may be delivered from this body of sin and death!

CHURCH DOCUMENTS.

For the Churchman.

REV. AND DEAR BROTHER,—I send you for publication in the Churchman, three letters which I have received from three of the Right Rev. Bishops of our Church. As I consider these letters important and valuable public documents, belonging to the Church, and preparing the way for future *missionary* operations, I send them to you for publication, accompanied by my earnest prayer that, since a wide and effectual door is opening for a zealous prosecution of the missionary work within our borders, there may not be wanting a willingness either on the part of the clergy or laity to engage therein. The command of the LORD is upon us, "Go teach all nations." It is addressed to all estates of men in his holy Church; and will not (let us hope) be long neglected by any who have it in their power to *go*, or to *send*, or to assist others to *go*, or *send*.

Your fellow-servant in the Gospel,

May 8th, 1833. GEO. BOYD.

REV. AND DEAR SIR,—Your communication, dated at New-York, March 25th, was received at my house when I was absent, on official duty. On the eve of an excursion of similar duty, in another portion of the Diocese, after two days spent at home, I hasten to say to you, that the agency with which you have been charged, by the Executive Committee of the Domestic and Foreign Missionary Society of our Church, has my entire approbation, and my hearty wishes for its prosperity. I trust that some success will attend it in this Diocese; although I am not sanguine in the expectation that *that some* will amount to much. All such enterprises of Christian zeal, find in the mind of our community, at present, but little of the sensibility which they are well entitled to awaken. I shall be sincerely rejoiced that you should find the case otherwise.

I am, Rev. and Dear Sir,

Affectionately your friend and brother,

N. BOWEN.

REV. GEO. BOYD.

Burlington, Vt. April 23, 1833.

REV. AND DEAR BROTHER,—Your letter, dated March 23d, from New-York, was not received until within three days past, on account of my absence from home. On the subject of your agency, you know my views and feelings of old, and it is only necessary for me to say, that they have suffered no alteration. You have my hearty consent and approbation, so far as you may think them important to your success in my diocese, although the peculiar form in which it may be thought expedient to organize the contributors to the missionary enterprise, is a question with which I do not intend to interfere, beyond the boundaries of my own parish. I have long been a little more than skeptical as to the propriety of any subdivision in the good old organization already made to our hand, in the parochial form itself; and I have seen no good produced by the modern machinery of parish societies, which I do not know by my own experience to have been perfectly practicable, nay more practicable, without it. In my parish, therefore, we will do what we can for your object in the old-fashioned way; and the other parishes of my Diocese can do as they and you shall deem most expedient.

Lest your visit should occur when I might be absent from home, it will be well to give me sufficient notice of the time. It will give us all sincere pleasure to see you.

With kind regard to Mrs. B. and your family,

Your affectionate friend and brother in the LORD,

JOHN H. HOPKINS.

Brooklyn, April 24, 1833.

REV. AND DEAR SIR,—Most heartily do I wish you prosperity in the work you have undertaken, as Agent of the Domestic and Foreign Missionary Society. Believing that the missionary work, as embracing the whole field, (in other words, the whole world, without distinction of foreign or domestic, except for convenience of speech,) is neither more nor less than the simple work of the Christian ministry and the whole Christian Church, and consequently that the spirit of missions, in its greatest freeness and its widest embrace, is the simple spirit of the Gospel, and ought to fill the hearts of all who call themselves Christians; I believe that a more important effort could not be made, than that of endeavoring to unite all our congregations and pastors in strenuous exertions for the missionary cause.

I have no fear that an increase of zeal for missions, in foreign portions of the one field, would diminish our supplies for wants nearer at hand. The Christian Church has money and men enough for the whole. Nothing is wanting but the good-will to put both to the Master's use. Whatever has a tendency to awaken an enlarged benevolence, and a spirit of holy self-denial in all parts of the Church, will increase the supply of both men and money for the wants of all parts of the world. All experience testifies, that such benevolence and such self-denial are the direct consequence of that system of effort which holds out to the view of the people of GOD, not one part of the world, to the exclusion of the rest, as claiming their labors; not *home* as standing in the way of *abroad;* not foreign lands as requiring us to neglect the wants of our own wilderness—but the *world*, as the field—the boundaries of the world as the only limits to which the Church is authorized to confine its love or its exertions.

Whatever can be done in the Diocese committed to my charge, you are affectionately invited to attempt. The door is affectionately opened. I trust, should you enter therein, every pastor would do all in his power to further your agency. May the Lord of the harvest, in all your efforts, give you a precious increase!

Yours, very affectionately,

C. P. McILVAINE.

THANKSGIVING FOR THE CESSATION OF THE CHOLERA.

As set forth by authority, to be used in the island of Newfoundland.

O GOD, our heavenly Father, who sparest, when we deserve punishment, and in thine anger thinkest upon mercy, accept, we beseech thee, our praise and thanksgiving for thy great goodness in staying the destructive pestilence, which has lately visited the world; and for that providential care by which thou hast hitherto protected us from its ravages.

Humble us, O LORD, under a deep sense of thy loving-kindness, and of our unworthiness; and, while we offer up the praises of our lips, sanctify our hearts by the influence of thy blessed Spirit, that they may be filled with holy gratitude and love, and made duly sensible of thy almighty power, although to us thou hast chiefly declared it, in showing mercy and pity.

Vouchsafe thy blessing to every people whom thou hast lately afflicted. Let thy visitation, and its removal, be alike sanctified to all whom thou hast spared, and especially to us, whom thou hast so signally protected; and graciously continue to us thy powerful defence, not weighing our merits, but pardoning our offences, through the Saviour of the world.

Make thy great name, O LORD, to be glorified throughout the earth—that all the nations may learn thy righteousness, adore thy blessed Gospel, and sincerely seek, and surely attain, thy heavenly kingdom, where sin, and sickness, and sorrow, shall be never known.

Hear us, O merciful GOD, we most humbly implore thee, for the sake of thy beloved Son, the only Mediator and Redeemer, to whom, with thee, O heavenly FATHER, and thee, O HOLY SPIRIT, be all glory, and praise, and thanksgiving, now, henceforth, and for evermore.—*Amen.*

Note to the Proclamation.—If it should please GOD, in his righteous judgment, to revisit the British Empire, or the nations around it, with this grievous disease, the Clergy will, at their discretion, omit this Thanksgiving during such visitation, and again use the prayers for preservation from the pestilence.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. X.

"The field is the world."

UNITED EFFORT.—NO. I.

WE have endeavored in the numbers immediately preceding to show how great the responsibility is which rests upon us as individuals. We aimed to show that if it be the duty of individuals in their respective spheres to do much—it is also within their power. We now propose to point out some reasons for "united effort," and we would ask for this subject that careful and serious attention which it may rightfully claim, believing, as we do, that the neglect of it is one of the chief obstacles to the "extension of the Church" of our love.

And in the first place, united effort is *absolutely necessary to the accomplishment of any great undertaking.* There may be hundreds, nay thousands of individuals among us who are furnished with all the zeal and ability which are necessary to their usefulness; and yet as individuals they will never make great exertions, they will never enter upon great undertakings, unless they can depend upon the co-operation of others. There are enterprises of love upon which the Christian world has entered and is now entering, which require for their accomplishment means far greater than fall to the lot of any individual. They are enterprises which aim at noble results, and summon to their help the most powerful instruments. They are no enterprises for profit or pleasure, or even civilization or intellectual improvement alone; they are enterprises for the salvation of the world, and they must "go forward." It is plain then that there must be a banding together of Christians for this high purpose—the "spirit of united effort" must go abroad—the Church throughout her borders must act with singleness of heart and singleness of purpose. All the wealth and piety and devotedness which belong to her individual members, will be comparatively useless and inefficient, until they are thus brought into contact in one great system. The atoms which compose the universe were originally sufficient for the magnificent work of creation—but they might have existed in an eternity of chaos, had not GOD appointed to each one of them its respective place and function, and breathed into the whole the breath of harmonious operation.

United effort *produces a high degree of interest in the public mind.* The objects in which great religious bodies are engaged are interesting;—they are dear to the heart of a Christian. The very fact that they are engaged in, proves that they are interesting, and highly so—since no body thus constituted would undertake any measures in which they could not calculate upon the hearty good-will and zealous help of the community represented. What then are these objects? No less than the supply of the destitute Christian with the means of grace; the conversion of the impenitent sinner in our own land; the sending of the Gospel of JESUS to the poor Heathen in a far distant land. And is there a Christian to whom these are not interesting objects? Is there a follower of CHRIST to whom these objects are not dear? Oh no! his heart is with these labors for the extension of the Gospel, and his interest is deepened by the operations of the societies engaged in them; and by the results which they produce. He fixes his eye upon some missionary of the cross as he goes forth on his errand of mercy—he follows him to the dwelling-place of sin and superstition and idolatry—he listens to the tender appeal, to the moving expostulation—he hears the prayer go up for pardon, and peace, and salvation—and follows to his home the repentant though rejoicing sinner. It is scenes like these in the detail, and results like these in the aggregate, which are presented to him by the society in which he is engaged. His interest increases with every effort which is made—with every fact which is communicated; the more he labors, the more he loves to labor; the more he looks, the longer he wishes to linger; feeling after feeling is excited—energy after energy is aroused—and he becomes the holy, zealous, self-denying friend of the cause of religion and GOD. Let us appeal to our own experience. Who has not witnessed the intense interest excited by some great effort of benevolence? Some powerful and efficient body, perhaps, has pledged itself to an undertaking involved in great difficulty and contemplating important results. It is some daring attack upon the strong holds of Satan—made in the presence of the world, and in humble dependence on the help of GOD; the friends of the object are called upon to lend their aid in effecting the object, and while the work is going on, public interest stands still like the sun upon Gideon, to see what will be the result of a conflict like this. In fact true Christians cannot but be deeply interested in any lawful measures tending to promote the welfare of the Gospel of CHRIST.

United effort will impart a healthful character to public opinion on religious subjects. When an individual presents himself before the public with some benevolent undertaking, his efforts are oftentimes opposed by the irreligious, or rendered inefficient by the indifferent. He may have neither wealth, nor rank, nor influence to buoy up his cause, and yet that cause may be undertaken in the fear of GOD, and with a view to His glory; it may be honored with the approbation of that GOD "from whom all holy desires, all good counsels, and all just works do proceed." And yet all this fair prospect of abundant usefulness—all this bending harvest of promised good, on which the eye of the *good* man rested with pleasure—must all be blasted by the spite or neglect of an irreligious or unawakened public. But when a body of men stand out before the community, who are respected for their talents and venerated for their worth, there is something too strong for wicked opposition. The effort which under other circumstances might have been crushed in its promising infancy, must now be met in the full vigor of a mature though early manhood. In other words—there are always in a community like ours, men and means enough to carry on, with the blessing of GOD, any deserving object. Yet fifty individuals might be making the same effort in different parts of the country at the same time, and every one of them might fail of success for the simple reason that they had not individual wealth or influence enough to bring their efforts to a favorable issue, and were obliged to yield to the difficulties which we have already mentioned. Now let these fifty individuals form themselves into an association for the prosecution of this very enterprise, let them proclaim the fact to the community at large, and there are few men who will have the hardihood to stand forth before the world in high-handed opposition to a deserving, religious object.—This is good so far as it goes, but this is not giving "*a healthful character to public opinion.*"—True, but it is going far toward it; it is putting a stop to the exertion of influence, and the circulation of opinions which were doing positive harm to the most praise-worthy endeavors.

But this is not all. There is a class of men whose minds have never been prejudiced against the Gospel by the grossness of impiety, or the hardheartedness of infidelity. They have never set their faces like a flint against its holy designs—they are in a state which leaves room for examination, and reason, and conviction. Of course their good-will is desirable and attainable. When, then, an association of men in whom the community can repose confidence, pledge themselves openly to some benevolent object, they by such an act challenge to themselves the attention of the public. This is nothing which is "done in a corner;" it is set upon a hill, and the eyes of men are at once attracted to it. But when the measures in which they are engaged and the results they are producing come fairly before an unprejudiced individual, he cannot deny his sincere approbation. The objects proposed are the melioration of the condition of mankind by different means—both at home and abroad. Infidels themselves allow to our holy religion the praise of having done much for the civilization of man—for the refinement of society; and surely the unprejudiced may be expected to do as much, and more than this; we may expect their approbation—nay more, we may expect their co-operation. Although the decidedly religious have in every age of the world composed but a small part of the world, yet in a land where public sentiment takes as high a stand as it does in our own United States, the class of men to whom we have just alluded, will be by far the larger part of the community. Surely then, a means capable of producing this result is important enough to claim for itself the serious consideration of every friend of religion. But the good will not stop here. According to the state of things instituted by an all-wise GOD, every individual carries with him an influence, and the impression produced upon the mind of one is extended and perpetuated beyond all human calculation. If then we would impart a religious character to a public whose opinion carries along with it an influence unknown in almost every other country; if we would pre-occupy with correct views minds which are every day liable to the intrusion of impiety or infidelity; let us inquire whether this be not one of the most powerful means of effecting an end which all of us deem desirable.

United effort will increase the amount of exertion among Christians. It is hardly to be expected that associations for religious purposes will be formed in every part of the country where there are those who would be willing to lend their assistance, were they once called upon: of course the whole amount of effort is lost to the Church, which would have been made by Christians who are removed beyond the reach of an appeal, and have never been led to inquire seriously into their duty.

We have endeavored to show above that a high interest would be excited in the Church by the system of united effort, and the amount of exertion will very naturally be in proportion to the amount of interest. Great bodies while they have great resources, contemplate great results. They are led by the very consciousness of power to put forth strong exertions. Such bodies when associated for religious ends, are induced to such exertions by this cause as well as by their love for the world; by the confidence of their faith. Looking abroad upon a world lying in wickedness, they make resolves which nothing less than Christian faith could suggest. But these resolves, while they are noble in themselves, require on the part of individual Christians still higher exertions. One exertion made, one end gained—only prepares the way for another greater; and the true friend of JESUS sets no bound to his efforts, but the conversion of the world. But beside all this, there is something in the very act of laboring together which gives animation to the spirit, and vigor to the effort; there is something in reaching out hand with hand to the conflict, and presenting breast with breast to the onset, that prompts to exertions which might otherwise have been stamped with the name of rashness. But in the work of evangelizing the world, nothing is rash; we can do all things through CHRIST, who strengtheneth us. We are authorized to attempt great things. We are commanded to attempt great things. "ALL THE WORLD" is a wide field of labor, and yet the attempt to occupy it cannot deserve the name of rashness. We will emulate the labors of Peter and the zeal of Paul; and we shall soon realize the triumphal glories of apostolic days. Z.

For the Churchman.

SOUND DOCTRINE.

IT is our duty as Christians to rejoice in the truth wherever it is found. The following just conclusion from sound premises is entitled to the most hearty approbation of all who love the doctrine which is according to godliness. It is none the less to be commended because it is from the pen of an eminent Presbyterian divine. It is found on page 521 of "QUAKERISM NOT CHRISTIANITY; or reasons for renouncing the doctrine of Friends; by Samuel Hanson Cox, D. D., Pastor of the Laight-street Presbyterian Church."—"That *baptism ought to be performed only by a regular minister of* CHRIST, *and not by any other person*, we infer from the obvious propriety of the case; *from immemorial usage;* from the evils and *disorders incident to an opposite practice;* from the fact that it is contained in the ministerial commission; and from *the total absence of all example or authority in the New Testament for its administration, but by a public minister of* CHRIST. WE THEREFORE DENY TOTALLY THE VALIDITY OF LAY-BAPTISM." So do we, and we wish that all who are of the Church, were as sound Churchmen on this subject as the Rev. Dr. Cox. It is impossible to state the doctrine more conclusively in so few words. We marvel how any who admits the premises can avoid the conclusion. We earnestly hope that Dr. Cox will go but one step farther back, and ascertain how "a regular minister of CHRIST" is constituted. Sure we are, that the same candor, directness, and fearlessness of consequences, which have brought him to the inference above stated, will bring him into the Episcopal Church. And when there, we are quite as sure that he will make straight lines and follow them whithersoever they may lead. "That baptism ought to be performed only by a regular" (*episcopally ordained*) "minister of CHRIST, and not by any other person, *we* infer from the obvious propriety of the case, from" the usage of the first and purest ages, "from the evils and disorders" which have every where resulted from the "opposite practice," "from the fact" that the "ministerial commission," including the command to baptize all nations, was given to the eleven alone, "and from the total absence of all example or authority in the New Testament," (and we may add in all the writings of the apostolic, and first succeeding ages,) "for its administration but by" (such) "a public minister of CHRIST. We therefore deny totally the validity of lay" (in which is included all non-episcopal) "baptism." Such we think will then be his reasoning; and so reasons ONE OF THE OLD SCHOOL.

For the Churchman.

THE CHURCH.—NO. III.

PRESUMING that we had said enough to show that the Church should be loved and supported by her members, we ventured in our last to point out some ways in which their aid might effectually be applied; and deeply convinced of the importance of the subject, we shall devote this article to some further suggestions of a like nature.

Two very obvious methods of supporting the Church, are *to uphold her institutions*, and *to give her our constant and fervent prayers.*

To particularize the various claims of our Church institutions, would be a task of no small extent; to measure their importance, an effort for which we feel utterly incapable. They are not, it is true, the life-blood, upon the free circulation of which her existence depends; but they are the veins, through which that life-blood flows. Who does not realize the truth of this assertion, when he beholds our societies sending to lands parching with spiritual dearth and moral destitution, the cross-bearing minister of GOD; or taking by the hand, and fitting for the most important of earthly stations, the humble youth, who pants for employment in the field where the harvest is immortal souls? Who does not feel, that the charitable societies of his Church are necessary to her prosperity, when he sees the Bible, the Prayer-Book, and the spiritual Tract, sent by these institutions on wings of love, to regions where no other messengers of truth and peace have ventured? He must have been blind, indeed, who has not observed these instruments in the hand of GOD, in every direction, checking the sinner in his dissolute career, and calling back to his duty the wandering servant of the righteous LORD: and *he* must have been *worse* than blind, who, seeing this, had no desire to contribute to the glorious work his personal or pecuniary aid. How shall we smother the thoughts that force themselves upon us, when we reflect that thousands of professing Christians withhold even their mite from the societies of their Church? Hard it is, though a duty, for rightly-actuated Christians to refrain from severely judging the conduct of such professors; and harder still is it for the *Church*, humanly regarding her advancement, to do without the means which are thus refused. Should every believer contribute to the objects above named, and others of a kindred character, his time and means according to the ability GOD has given him, Christianity would need no other mortal assistance. Were the time and money which Christians can conveniently spare, devoted to the advancement of the Redeemer's kingdom, there would not be a spot upon this vast globe, that would not be made glad with the Gospel tidings,—not a soul on its surface that would not have the tender of eternal felicity. Were even Churchmen to do what they *might*, the sun should shine on no part of the earth without his light being reflected from the heavenward-pointing spires of our consecrated temples.

Not one Christian in a hundred does *all* he can for the sacred cause, and but a small part do *any thing* whatever: yet ask them if they desire to see the standard of the cross advancing, and they will uniformly answer in the affirmative; but judge them by their conduct, and you must decide that their hearts are sadly dissentient from their lips. When will the professed disciples of Him who relinquished his exalted place in heaven, and encountered inconceivable miseries on earth for their sakes, learn the appalling fact, that *their* lukewarmness and sloth are the principal obstacles, alike to them and thousands of other immortal beings, in their road to heaven? Alas! there is too much reason to dread, that the knowledge of this truth will first be obtained by no small proportion among them, when they reach the abode of the "unprofitable servant."

Christians of every denomination are bound, as they wish for eternal happiness, to aid by all the means in their power the associations that have for their object the glory of GOD and the welfare of immortal souls, in conformity with their own conscientious views of religious truth. But of Churchmen, especially, do we demand their every energy for the support of "the Gospel in the Church." However inexcusable others may be for neglect of *their* own institutions, the like fault in *us* calls for a double share of censure. We have not only to propagate the Gospel, but likewise a knowledge of its depositary, our divinely constituted Church: we, therefore, have one more inducement to activity than others—one more talent committed to our care. Every conscientious Episcopalian will do all he can for "our venerable mother" in his own social circle: but he will not stop there; he will aim at sending her, with the pure and glowing flame of piety which she bears in her bosom, to others, distant and unknown. And how is he to do this? Through the instrumentality of the societies his Church has established; societies that are not only channels for the transmission of inestimable blessings, but likewise act as cords of love, to bind together every part of our Zion. *They* are agents, to whom the Church *gives* nothing; whatever is committed to their charge is *lent*, and they are ever most scrupulously exact in their repayment. As the rivers and creeks that diversify the surface of the earth, pour back into the ocean the waters which were originally withdrawn from it by absorption, so these spiritual channels return into the bosom of the Church, the wealth and exertions that she first bestowed upon them. The only difference between the cases is, that the ocean merely receives what it first lent, while the Church obtains an immeasurable increase.

But of all the means employed in promoting the prosperity of the Church, *prayer* is the most indispensable. Though we spend the wealth of the universe upon her institutions, and devote to her service the whole of our lives; though we send our missionaries into every benighted spot on the face of the globe, and place our Bibles, Prayer Books, and Tracts in the hands of every living soul; if we neglect to implore the divine blessing upon our efforts, our sacred cause, if it advance at all, must move with snail-like progress. Prayer is the great instrument by which the weapons of the Christian must be sharpened:—it is the lever that must move the world. It is not *merely* by laboring for the support of our Saviour's kingdom, that we can hasten its advancement. That labor must be properly directed; and what mortal man, with mere worldly wisdom, is competent to anticipate the direct and indirect bearings upon the Church, of any measure that may be adopted? Fearlessly do we answer—None: that power belongs alone to GOD, and we are only authorized to expect its influence upon our counsels and conduct, when it is sought for "by diligent prayer."

An error is at all times to be deprecated, but especially so when it affects the eternal destiny of immortal souls. Oh then, fellow Churchmen, as you would shun such fatal consequences—as you would prevent your labor and your bounty from injuring the cause you would promote—let your humblest and devoutest prayers precede your every action, and presume not to make an offering to your *Church*, until that offering has been first laid before your GOD. To such as have *only* their prayers to bestow, we would offer every inducement to hold up their hands, until the enemy is entirely overcome: their prayers are of infinitely more value to the Church than the silver and gold which the providence of GOD may have denied them; and if they continue faithful unto death in offering up these for her welfare, they may, in another world, realize the satisfaction of knowing that the supplications which here appeared to be unavailing, were as effective in calling down the blessings of heaven, as most of the prayers which the Bible tells us were miraculously answered.

In conclusion, in the words of the Church herself, we charge her every child, "Be merciful after thy power;" lend her institutions thy means and thy labor; for her prosperity, "pray without ceasing;" "then shall the *Church* bring forth her increase, and GOD, even our own GOD, shall give us his blessing." C.

THE CHURCHMAN.

SATURDAY, MAY 18, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

BISHOP ONDERDONK proposes making a Visitation in the months of May and June, as follows:—

Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; 6, Rome; 7, Oriskany; 8, and 1st Sunday after Trinity, 9, Oneida Castle; Tuesday 11, P. M., St. Paul's, Troy; 12, St. John's, Troy, (Institution;) 13, Ulster; 14, Kingston, A. M.; Dashville Falls, P. M.

OMISSIONS.—We are compelled, reluctantly, to divide the long (perhaps tedious) article concerning West's Prayer Book. An interesting article from the General Agent of our Domestic and Foreign Missionary Society arrived too late for insertion this week. "J. A." is again necessarily postponed.

PASTORAL LETTER.—The following paragraph affords an opportunity for making an explanation before called for, but forgotten.

Pastoral Letter.—We have been repeatedly called upon by letter and otherwise, for information relative to the pastoral letter of the House of Bishops, as presented to the General Convention in October last. The only answer in our power to give, is, we have neither seen nor heard of that document since we listened to its reading by the venerable presiding Bishop before the late General Convention. Whether it has been published, or whether by some casualty it has failed to reach the clergy in this vicinity, we are unprepared to say. Our understanding of the 51st Canon (Sect. 3.) is, that the Pastoral Letter is to be published within a reasonable time, and transmitted to the clergy; and that every clergyman having charge of a parish, is bound to read that document to his people "on some occasion of public worship."—(*Aub.*) *Gosp. Mess.*

We are assured that, within a few weeks after its date, the Pastoral Letter was regularly mailed, in this city, for *every clergyman of the Protestant Episcopal Church in the United States*, their directions being superscribed as given in Swords' Almanack. Whether its non-arrival is to be attributed to the gross irregularities in the Post Office Department, which have been so much complained of during the last winter; or whether our country brethren have declined taking it up because *the postage was not paid;* (we have heard of such things;) we know not. All the copies are distributed; that is certain: not more than a dozen remaining on hand.

WEST'S LITURGY.—We now fulfil our promise to give some account of the composition and contents of this curious morsel—destined, no doubt, to become one of the literary rarities of future ages, wondered at for their scarceness and the strange freaks which gave them being.

The copy put into our hands appears to be a reprint of the 18mo. Prayer Book distributed by our Auxiliary Bible and Prayer Book Society. The cast of the title, the tables, and the typography, except where intentional alterations have been made, is the same, even to the blunders—*e. g.* the error, known to many of our readers, in the Table of Lessons for Sundays, by which the second morning lessons of the First and Second Sunday in Advent are made identical, is retained; as is also the blunder in the office for Private Baptism, by which the question 'Wilt thou be baptized in this faith?' is asked, and the answer, 'That is my desire,' returned, with reference to a child already privately baptized, and previously certified to have been so by the officiating minister. So little care has the new Reformer thought it necessary to bestow on so small a matter as the correctness of his revised and amended Liturgy! Yet he has evidently *read it over:* for in those parts which most closely retain their resemblance to the original (our 18mo.) there are verbal alterations; seldom, however, for the better.

In the 'Order how the Psalter is appointed to be read,' for example, while even the typography is preserved, there are the following changes: for 'The Psalter *shall* be read,' Mr. W. substitutes '*should* be,' probably that his forms may not be over-binding on the conscience of his presbyters and deacons; and so again in the latter clause of the sentence; but in the next paragraph he has forgotten to ease off the harshness of injunction, and 'it is *ordered* that the Psalms *shall* be read' remains in all its obnoxious sternness; in the fifth paragraph, instead of 'fit in his discretion,' Mr. W. reads 'most appropriate,' but again retains 'shall.' The direction at the end of the list, empowering the use of a selection, is omittted. In the 'order how the rest of the Holy Scriptures are appointed to be read,' in the third paragraph, for 'there *ye* shall find'—'there *you* shall find;' for 'that *shall* be read'—'that *should* be read;' the words 'except,' and 'immoveable' are italicized, and 'Proper Lessons' is placed in double quotation. In the last paragraph, for 'Ecclesiastical *Conventions*,' Mr. W. substitutes 'Ecclesiastical *Councils*.' In the first note; for 'whensoever'—'whenever,' and 'proper' in Italics. In the second note; for 'the *Sunday*'—'*any Sunday*.'

This may suffice to exemplify the verbal corrections.

In the Table of Lessons for holy days a more important change has been effected, in a most artist-like manner. A "N. B." to Mr. West's Articles (of which hereafter) enacts that "The Apocryphal Scriptures are not referred to—nor shall they constitute any of the Lessons appointed to be read in this Church." To the substance of this provision we have not a word of objection; but it is laughable to see how our Reformer has carried it into effect. The Table of Lessons for Holy days, our readers are aware, contains 26 lessons out of the books of Wisdom and Ecclesiasticus. For these Mr. W. had to substitute others: and he does it by retaining *in every instance but one* the precise *numerals* now in the table, and merely foisting in, hap-hazard, the name of some other book—in three instances that of 'Samuel,' which, it will be perceived, leaves his clergy the desirable liberty of choice between *First* and *Second!!* The following list will enable the reader to appreciate the pains bestowed in such a revision of the calendar.

AMERICAN PRAYER BOOK.		WEST'S PRAYER BOOK.	
Innocents.			
Jeremiah 31, to *v.* 18.		Jeremiah 31, to *v.* 18.	
Wisdom 1.		Isaiah 1.	
Conversion of St. Paul.			
Wisdom	5	Zechariah	5
Wisdom	6	Job	6
Purification of Virgin Mary.			
Wisdom	9	Hosea	9
Wisdom	12	Isaiah	12
St. Matthias.			
Wisdom	19	Hosea	19
Ecclus.	1	Samuel	1

Where will the distressed officiating minister find the last prescribed lessons?

But enough of this foolery. We will give a few of the more important features of this improved Prayer-book, and then leave the thing.

It has a Preface, consisting of that of our own book (omitting the fourth and seventh paragraphs *without notice* of the omission) with the following introduction and peroration.

> The Protestant Episcopal Church in the United States of America, from which, under GOD, the "Primitive Episcopal Church" is more *immediately* derived, hath the following observations in the preface to her Book of "Common Prayer," and which, considering the freedom of conscience granted in this country by the "*Act of Toleration*," are deemed so applicable in the present case, that they are here inserted, and in *substance* adopted by this Church.
>
> * * * * * *
>
> That a reformation, not only in the Established Church generally, but in the liturgy in particular, has been loudly called for, is manifest from the late assembling and petitions of so many of the clergy, especially in Warrington and the neighboring places, to take into consideration the subject of church reform. That meeting was attended by the clergy of the several parishes of Warrington, Winwick, Prescot, Leigh, and Wigan, when an address to the King was agreed upon; as was also a petition to the two houses of Parliament, praying that such alterations might be made in the liturgy, canons, and rubrics of the Established Church, as the necessity of the case required.
>
> In conclusion, we invite a candid comparison of this book, with those adopted both by the Established Church in this country, and the Protestant Episcopal Church, in America; together with a careful examination of the present emendations, as they will appear in a forth-coming publication, and which it is believed, cannot fail to convince every reasonable mind, that the present formulary is more suited to the spiritual exigencies of the times—more likely to be adopted by other communities—and more applicable to different governments, countries, and circumstances: but as the object is to extend, rather than *diminish* liberty of conscience, it is hereby declared, that any minister of this Church may, at his discretion, use either of the *parent Liturgies*, or suitable portions of them, when a sufficient quantity of his own cannot be conveniently obtained, or when the congregation *generally* prefer the same.
>
> *January* 26, 1832.

Then follow the Calendar and Tables, with verbal alterations in the latter, like the specimen given above.

The Morning Service is entitled "The Order for Morning Prayer," omitting "*daily*." The introductory rubric runs as follows:

> At the beginning of Morning Prayer the Minister shall read with a loud voice the Scripture sentences which follow, as they are arranged: the Clerk, if there be one, and the people responding with each alternate verse.

and then the Sentences, thus arranged and interpolated:

> *Minister.* The LORD is in his holy temple; let all the earth keep silence before him. (Hab. ii. 20.)
>
> *Answer.* How dreadful is this place! This is none other but the house of GOD; and this is the gate of heaven. (Genesis xxviii. 17.)
>
> *Minister.* If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John i. 8, 9.)
>
> *Answer.* I acknowledge my transgressions, and my sin is ever before me. (Ps. li. 3.)
>
> *Minister.* Repent ye: for the kingdom of heaven is at hand. (Matt. iii. 2.)
>
> *Answer.* I will arise, and go to my father; and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. (Luke xv. 18, 19.)

Minister. Rend your heart, and not your garments, and turn unto the LORD your GOD: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. (Joel ii. 13.)

Answer. The sacrifices of GOD are a broken spirit: a broken and a contrite heart, O GOD, thou wilt not despise. (Ps. li. 17.)

Minister. When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. (Ezek. xviii. 27.)

Answer. To the LORD our GOD belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the LORD our GOD, to walk in his laws which he set before us. (Dan. ix. 9, 10.)

Minister. Enter not into judgment with thy servant, O LORD: for in thy sight shall no man living be justified. (Ps. cxliii. 2.)

Answer. Hide thy face from my sins, and blot out all mine iniquities. (Ps. li. 9.)

Minister. Ye stand this day all of you before the LORD your GOD. (Deut. xxix. 10.)

Answer. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O LORD, my strength and my Redeemer. (Ps. xix. 14.)

In the Exhortation, 'moveth' is altered to 'teacheth;' 'most' is interpolated before 'chiefly so to do;' '*contrite* heart' is substituted for '*pure* heart,' and the words 'after me' are added to 'saying.'

In the Confession, for 'there is no *health* in us,' it reads 'there is no *good* in us,' and for 'godly, righteous, and *sober* life,' 'godly, righteous, and *holy* life.'

The shorter Absolution is omitted. In that retained, the word 'and' is interpolated before 'hath given power,' and a colon substituted for a period after 'remission of their sins;' to the manifest injury of the sense: and for all those who,' the old idiom, 'all them that,' is restored. The rubric, by-the-bye, runs as follows:

> The following Absolution, or declaration of pardon to the truly penitent, shall be pronounced by the Priest, or Presbyter, alone, standing; the people still kneeling.

Provision, too, is made for the case of the absence of a presbyter, by the insertion of the following rubric and prayer:

> The following Collect is to be read by the officiating Minister, kneeling, instead of the foregoing Absolution, unless he shall happen to be a clergyman in Priests' Orders.
>
> O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through JESUS CHRIST our LORD. *Amen.*

The rubric before the Lord's Prayer is so altered as to make it suit this last case only; for it begins, "Then the Minister, *still kneeling*," whereas the presbyter had been directed to *stand* while pronouncing the absolution.

In the Versicles, two of those in the English Prayer Book are retained; namely, before the Gloria Patri:

> "*Minister.*—O GOD, make speed to save us."
> "*Answ.*—O LORD, make haste to help us."

The rubric before the Venite Exultemus is altered thus:

> Then shall be said or sung this psalm following, except on Easter-day, upon which another anthem is appointed; and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

For the Venite as in our book, the 95th Psalm entire, from the authorized version, is substituted.

The Gloria in Excelsis is omitted.

For the reading of the Lessons, directions are given in the following notable rubric:

> Then shall be read distinctly, with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth, so standing and turning himself, as he may best be heard of all such as are present.—*Note.* In the Hebrew churches, the minister, if competent, shall read the First Lesson in the Hebrew language.—And after that shall be said or sung, in *English*, the hymn called *Te Deum Laudamus*, daily throughout the year.

N. B. The title of the service is altered *not* to be "daily;" but this rubric directs the use of the Te Deum '*daily*, throughout the year:' alas, for Bishop West's ministers!

In the Te Deum, and other chants, the English mode of printing is observed, *i. e.* with the distinctions for chanting: for example:

> "Govern them: and lift them up for ever.
> Day by day: we magnify thee;"

the colon marking where the sustained chant ends, and the cadence begins. In the English Prayer Book, not only are the several hymns in the services thus pointed, but the whole Psalter is divided off in the same way, for convenience of chanting in cathedral service.

The Benedicite is omitted, and the concluding clause of the rubric concerning the Second Lesson runs thus:

> And after that, the hymn following; except when that shall happen to be read in the chapter for the day, or for the Gospel on St. John Baptist's day.

The Benedictus, as in the English Prayer Book, extends to the 79th verse of Luke i., inclusive.

The Jubilate follows the Benedictus, instead of preceding, as in our book.

(*To be continued.*)

PARITY AND IMPARITY.—Our brother of the Presbyterian, in his paper of the 9th inst., goes out of his way to administer to us a castigation for sundry remarks which we have from time to time put forth on this subject; and he does it, we think, with less than his usual courtesy and coolness.

"It is amusing," he says, "to see how the doctrine of PARITY haunts the imaginations, and disturbs the dreams of our high-church neighbors. It seems to be the great Hydra which excites their apprehensions even afar off, and concerning which they cannot meet with the most distant allusion, without buckling on their armor, and either turning pale with apprehension, or reddening with resentment. We lament this. It is not in our hearts to feel thus concerning their adored Episcopacy, which we certainly believe to be as entire and mischievous an error as they can possibly suppose Parity to be. We are perfectly willing they should have fair scope for argument, for prayer, and for all honest and honorable moral means of promoting their cause; and our pages testify that we rejoice in the success of evangelical Episcopalians. Hence we seldom notice those sober lucubrations of the Churchman on this topic, which seem to have strayed from some transatlantic hierarchy, and to be ill at home here. But it would really seem as if the most distant allusion to this subject from a Presbyterian pen, could not pass without calling forth a broadside, or at least a volley of small arms. Our Scriptural ground does not quake, and we can therefore afford to be calm.

As to the show of argument by which Dr. King's representation is assailed, it has always surprised us to see the same things advanced, on other occasions, with such an air of grave confidence. The great question between Presbyterians and Episcopalians, is, What was the distinctive character of a Scriptural bishop? *We* say, he was the pastor of a single church; that bishop and presbyter were titles in the New Testament applied to the same office, with this difference only—that a bishop was a presbyter who had a pastoral charge. *They* say, that a bishop, in the primitive Church, was an officer of superior rank, &c. Now they grant that the title of bishop was applied, in the New Testament, to all ministers of the word and sacraments, who had a pastoral charge. But they say, the apostles were *above* these ministers, and that their bishops succeed to the apostles! But where do they learn this? Not from the New Testament. It says not a word like it. Not from any of the early fathers. Not one of them hints such a thing. No one writer says a word of this sort, until the fifth century, when Theodoret (who died about 460,) begins to talk obscurely in this strain. But then Jerome, his contemporary, much more explicitly, and at great length, and by a formal train of reasoning, maintains the very contrary—affirming, that the pre-eminence which bishops had attained in his day, was not an apostolical appointment, but a mere human institution. The apostles, as inspired men, endowed with miraculous powers, had no successors, as all grant. As to their other and ordinary powers, they had successors; and all ministers of the word and sacraments were and are those successors."

Here are an accusation, and an argument.

First of the accusation—PARITY makes us afraid and angry—our batteries are directed against every Presbyterian pen that makes allusion to it.—Were it so, our accuser's choice of figure would furnish the reply, that a mark so small would not be likely to receive much damage from our missives. But in truth, though neither afraid nor angry, we are not backward to repel the 'allusions' not always 'most distant,' which Presbyterians occasionally make to the unscriptural innovations of prelatists. Our profession is to maintain 'the truth, the *whole* truth, and nothing but the truth.' The very name of our Church indicates, that we deem the constitution of the Gospel ministry a part of Gospel truth, and have solemnly set to our seal that it is worth maintaining. Why, then, should we not maintain it? If we do so by other than 'honest and honorable moral means,' let the Presbyterian show when and where, and we will beg pardon of GOD and him. If not, can he justly complain, however prominent we may choose to make the topic in our columns? Must we at decent intervals of six months or so humbly approach our contemporary, cap in hand, with the modest proposition, 'Now, if you please, brother Presbyterian, we should like to tell our readers why they call themselves *Episcopalians.* We will try hard not to tread upon your toes; but if we should happen to do so, hope you'll not think amiss of it?'

Now for the argument. But where are we to find it? The sentences beginning '*We* say' and '*They* say' are no argument: they state opinions.—'Now they grant' &c.: this is, again, a mere statement, though not over correct; we should like to see the proof that Episcopalians grant the application of the title *bishop*, in the New Testament, 'to *all* ministers—who had a pastoral charge.'—'But they say,—&c.' statement, again.—'But where do they learn this? Not from the New Testament. It says not a word like it.' Here is a question, and an assertion. Do they make up an argument? If so, we argue to the contrary, thus: How do you know this? It is not true.

But, in sober earnest, the Presbyterian dealt unfairly with his readers when he dismissed our Scriptural authority with the summary answer of a flat, but bare, denial. There are some things in a Tract, of which he has perhaps heard, called 'Episcopacy tested by Scripture,' which at least merited so much respect as would have been implied in an 'if' or a 'notwithstanding.' At least, it would have been not amiss to illustrate the entire parity among the successors of the apostles, by an exposition of 1 Timothy v. 22, or 2 Timothy ii. 2, or Titus i. 5, 6, 7.—We wait for something more than unsupported assertion, before we feel it necessary to go on to the deductions forced from such premises.—We would, however, in all kindness and good-will, advise our brother to let the Churchman pursue its wayward course, without much interference; for though Presbyterian 'ground' may not 'quake,' there are living witnesses that it is rather uneven, and apt to give a champion an unlucky fall.

THE ISOLATED AND DESTITUTE among our brethren scattered in the far-off wilds of our new countries, have already been presented to the reader's sympathies, by more than one extract from their moving appeals for aid. Such solicitations we are almost daily receiving; how can we help laying them before those who have the ability to afford the needed relief, and from whom it must come, if it come at all?

The following is part of a letter of thanks for a few Prayer Books and Tracts sent more than a year ago to a solitary emigrant in the remote "West." It shows, as do almost all our communications from similar quarters, that those who apply for our bounty are not unwilling to help themselves to the very extent of their own ability. It shows, too, how much moral machinery a very small proportion of assistance and encouragement may set in motion. It shows, still further, that an individual, even a female and a widow, (for such is our correspondent,) can do great things by perseverance in efforts springing from *faith*, and nourished by *prayer*.

AT present, cut off as I am from almost every communication with my beloved Church, and striving in my poor way to awaken her slumbering energies, and encourage her to put on her beautiful garments, I feel that to pour forth my hopes, my fears, my sorrows, and my joys, into the bosom of sympathizing friends, would be a relief to my anxious and throbbing heart; while their sympathy and prayers would revive and animate my sinking spirits. Soon after my location in this place I inquired for the Church; but found that her candlestick had been removed out of its place. I learned that the Rev. Mr. ——— in the year 1829, organized a church here by the name of ——— church, which like its predecessor, "did run well." But some domestic troubles arising in the minister's family, he was obliged to abandon his flock—and they were truly like 'sheep without a shepherd.' They had not had any Episcopal preaching after the Rev. Mr. ——— left, and the name of "Churchman" seemed to have been almost forgotten; so much so, that I could not ascertain who were the Vestry-men, until I had recourse to the parish record; (the only surviving Warden I had previously become acquainted with.) Having found who the Vestry were, I visited each one of them, and proposed their getting up a subscription to raise money for the erection of a church. They all expressed a desire that it might be done, but thought some future season perhaps might do as well. About this time I visited the church at ———, became acquainted with their Rector, the Rev. Mr. ———, and likewise the Rev. Mr. ——— at ———, of whom I asked counsel as to the propriety of my circulating a subscription for the purpose of raising money to build a church. They both advised me to proceed. I then obtained from the Vestry permission to circulate a subscription, and to solicit donations for the erection of a church in the village of ——— I have now in subscription the little sum of $500, with the promise of 200 or $300 more in our immediate neighborhood. If I should succeed in raising 1000 or $1200, it is my intention to travel to the east, visiting the several churches in my way, and soliciting their aid to make up the remainder. Thus far the LORD hath blessed us. Through he benevolence of the Rev. Mr. ——— and the Rev. Mr. ——— of ———, we have, since the first of January last, had the service performed ten times, with a sermon each time, and the holy Communion once, in which about 20 persons participated. This was to my weary and sinking spirits the most refreshing season I ever knew:—to see the altar of our Church again erected in this village, and surrounded by humble and devout worshippers, was almost overwhelming. Even the tears of those who did not participate, bore ample testimony of the sublimity of the scene.

——— ———, Warden of this church, has written to the Rev. Mr. ——— of Ireland, desiring him to come and take the charge of this parish; and the Hon. ——— ——— has become guarantee to the same Rev. gentleman for a high-school if he will come and take upon himself the office of preceptor. The Rev. Mr. ——— has added his solicitations in our behalf, not only to the Rev. Mr. ——— but likewise to his Bishop. Should these united endeavors be crowned with success, we might hope to see this portion of the vineyard of the LORD blossom like the rose. Thus much for the prospects of this parish; may the LORD prepare the hearts of the people to receive the blessing.

Grateful for past favors, I shall be extremely happy to receive some three or four dozen Prayer Books, with permission to give to those who could not buy, and to sell to those who could pay, the avails of which to be transmitted to ——— agent for the Churchman at ———. Likewise a few numbers of the Churchman's Profession of his Faith and Practice, [Tract, No. 16,] to be distributed gratis among the people. The Rev. Mr. Brittan's Apology, or such other book as you may think useful in giving a short but concise view of the Doctrines, Principles, and Practices of the Church. * * * * * * * * *

I feel, Sir, that I am trespassing upon your patience, but cannot deny myself the pleasure of giving you the history of one of those Prayer Books which your bounty put in my possession. Last summer a young lady who was attached to our Church, called to ask me if I would take the charge of a class of young ladies, who should meet on Sunday for improvement in religious knowledge. I consented, and they commenced their studies with the Prayer Book, and went through it much to my satisfaction. Upon these occasions we had the morning and evening service of the Church read by Mr. ———.

An elderly lady with whom I was acquainted, attended once or twice, and expressed great satisfaction in the perusal of a Prayer Book which I loaned her. After a few days she called to buy one, saying, that she wanted it for her son. I inquired if her son was pious, and was answered in the affirmative. I told her I could not sell her the book, but would give it to her son, as a present from that Society whose name was written upon the inside of the cover. The old lady accepted it, with many thanks, saying that her son had lately joined the Presbyterian Church, but not being gifted in prayer, he wanted to commit those prayers, which he thought were very excellent, to memory. I bid the little messenger GOD speed, thinking that we were all well paid for our trouble." * * * * * * * * *

THE MOTHER.—It is with no ordinary gratification that we copy the following paragraphs from the address delivered by the President on laying the corner-stone of the monument to "Mary, the mother of Washington," erecting at the expense of our fellow-citizen, Silas E. Burrows. The sentiments they contain are intrinsically excellent, but doubly valuable as proceeding from the chief magistrate of the nation. May its rulers and counsellors never be ashamed to avow such opinions of female influence, and such views of the importance of early religious training!—"They have well said all that they have spoken. O that there were such a heart in them, that they would hear" the LORD, "and keep all" his "commandments always, that it might be well with them, and with their children for ever!"

"The address which we have heard, portrays in just colors this most estimable woman. Tradition says, that the character of Washington was aided and strengthened, if not formed, by the care and precepts of his mother. She was remarkable for the vigor of her intellect and the firmness of her resolution. Left in early life the sole parent of a young and numerous family, she devoted herself with exemplary fidelity to the task of guiding and educating them. With limited resources she was able, by care and economy, to provide for them, and to insure them a respectable entrance upon the duties of life. A firm believer in the sacred truths of religion, she taught its principles to her children, and inculcated an early obedience to its injunctions. It is said by those who knew her intimately, that she acquired and maintained a wonderful ascendency among those around her. This true characteristic of genius attended her through life, and even in its decline, after her son had led his country to independence, and had been called to preside over her councils, he approached her with the same reverence she taught him to exhibit in early youth. This course of maternal discipline, no doubt restrained the natural ardor of his temperament, and conferred upon him that power of self-command, which was one of the most remarkable traits of his character.

"In tracing the few recollections which can be gathered of her principles and conduct, it is impossible to avoid the conviction that these were closely interwoven with the destiny of her son. The great points of her character are before the world. He who runs may read them in his whole career, as a citizen, a soldier, a magistrate. He possessed an unerring judgment, if that term can be applied to human nature; great probity of purpose, high moral principles, perfect self-possession, untiring application, an inquiring mind, seeking information from every quarter, and arriving at its conclusions with a full knowledge of the subject: and he added to these, an inflexibility of resolution which nothing could change but a conviction of error. Look back at the life and conduct of his mother, and at her domestic government, as they have been this day delineated by the monumental committee, and as they were known to her contemporaries and have been described by them, and they will be found admirably adapted to form and develope the elements of such a character. The power of greatness was there, but had it not been guided and directed by maternal solicitude and judgment, its possessor, instead of presenting to the world examples of virtue, patriotism and wisdom, which will be precious in all succeeding ages, must have added to the number of those master spirits, whose fame rests upon the faculties they abused, and the injuries they have committed.

How important to the females of our country are these reminiscences of the early life of Washington, and of the maternal care of her upon whom its future course depended! Principles less firm and just, and affection less regulated by discretion, might have changed the character of the son, and with it the destinies of the nation. We have reason to be proud of the virtue and intelligence of our females. As mothers and sisters, and wives and daughters, their duties are performed with exemplary fidelity. They no doubt realize the great importance of the maternal character and the powerful influence it must exert upon the American youth. Happy is it for them and our country that they have before them this illustrious example of maternal devotion, and this bright reward of filial success. The mother of a family who lives to witness the virtues of her children, and their advancement in life, and who is known and honored because they are known and honored, should have no other wish, on this side the grave, to gratify. The seeds of virtue and of vice are early sown, and we may often anticipate the harvest that will be gathered. Changes no doubt occur, but let no one place his hope upon these. Impressions made in infancy, if not indelible, are effaced with difficulty and renewed with facility; and upon the mother therefore must frequently, if not generally, depend the fate of the son.

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Christ our Example. By CAROLINE FRY, *Author of "The Listener," "Scripture Reader's Guide,"* &c. &c. New-York, Leavitt, 1833. 18mo. pp. 268.

Scripture Principles of Education. By CAROLINE FRY, *Author,* &c. *Revised from the London Edition.*—Philadelphia, George, Latimer & Co. 1833. 18mo. pp. 160.

WOULD that such books, and such writers, were more common! Few so conspicuously display the "wisdom which is from above" in every line: fewer still inculcate its principles and practice, with such clearness, grace, and winning affectionateness of manner. We can hardly commend Mrs. Fry's productions too warmly; and yet, while our respect and esteem is of the very highest grade, we cannot, however strong our wish to do so, recommend them without qualification. They breathe the spirit of the Gospel, they speak its language; and therefore, for the Gospel's sake, we bid them welcome, and pray that they may turn many to a kindred spirit, and go forth widely doing, as they must do, good: but they have, here and there, a dash of tenets which we cannot find in the revelation of our Father's will, and believe to be of the "stubble" which shall not abide the fire, even when used by such a builder as Mrs. Fry. She is a Calvinist, though of a moderate grade; and the very excellence of her writings may recommend her shade of error to the many who unconsciously imbibe the opinions of those whom they learn to admire and love. Few, indeed, very few, are the passages of the works above named, to which we would object on this account. We name the objection at all, only that we may be able to say, that those few passages excepted, on that account alone, there are no books which we would more earnestly recommend to the perusal of our readers. We think they cannot be read without interest: we are sure they cannot without profit.

"Christ our Example," consists of eight chapters. The first assigns the motive for choosing the subject, and shows its bearings: the remainder examine the example left us by our LORD as it relates to *the object of life;* the *rule* of life; intercourse with the world; the *condition* of life; exposure to *sorrows*, and their endurance; the character and tendency of *joys;* views of *death*, and preparation for it. The most fervent piety, tempered with the soundest judgment, and furnished with an admirable store of scriptural knowledge and eloquent illustration, characterizes every page of the work.

The "Scripture Principles of Education" were first published anonymously, in the form of separate essays, in the (London) Sunday School Teacher's Magazine; and as they appeared in that work, were copied, with one or two exceptions, and with slight verbal alterations, into the Family Visiter, and, in part, into the Churchman. It is therefore not necessary that we should express an opinion of what we have already done our best to spread, as valuable helps to the parent and Sunday School teacher. To what extent the "revision" which the American publishers' title-page avows, and for which they claim a copy-right, proceeds, we know not, as we have not time to institute a comparison of the new edition with the original essays. They were susceptible of some adaptation to the state of things in our country, and indeed, needed it. If nothing more has been done, we shall be satisfied, and confidently expect much good result from the increased circulation thus given to the well-considered counsels of a sound thinker, a skilful teacher, and an humble, warm-hearted child of GOD.

John Milton: his Life and Times, religious and political Opinions: with an Appendix, containing Animadversions upon Dr. Johnson's Life of Milton, &c. By JOSEPH IVIMEY, *author of the "History of the English Baptists,"* &c. &c. New-York: D. Appleton & Co. 1833. 12mo. pp. 300, with Portrait.

IF satisfaction or advantage may be expected from the production of an illiterate copyist, whose only community of feeling with his illustrious subject is that of rancorous hostility to his country's Church and king—so much, and no more, this volume promises. Two-thirds of the book are extracts: here and there

> Purpureus, late qui splendeat, unus et alter assultur pannus;

but more often a diligent collection of the ordure with which the bitterness of controversy had defiled Milton's prose works, against his better feeling and judgment, and to the perpetual endamagement of his fair fame. Of the other third, nearly one half is repetition, principally of vapid declamation on subjects as far above the writer's ken as the eagle's flight transcends that of the mousing owl. Wretched blunders in names, dates, grammar, orthography, and attempts at quotation of the learned and foreign languages, disfigure almost every page that has any pretension to originality. It is no credit to the American press, that such trash should have been republished; and little proof of discernment in the publisher, that he should have preferred this to Mitford's spirited and entertaining biography, as yet, we believe, unpublished, and therefore to a considerable extent unread, on this side the Atlantic. Good paper, print, and binding, are thrown away on a thing which nobody who buys will read, and nobody who has read will buy.

WE are glad to find that Dr. Rudd's sound and affectionate counsel in his *Series of Discourses addressed to Young Men, on the Principles and Duties by which their Conduct should be Regulated*, has proved so acceptable that the work has reached a second edition. The volume (132 pages 12mo.) contains seven discourses on the *obligation of young men to society;* the *value of character;* the *choice of company;* the *estimates of men, things and opinions; rules for social intercourse;* the *danger of idle conversation; consistent character, mistaken honor, forgiving injuries,* and *reading and study.*

NOTICE.

THE Constitution of the New-York Protestant Episcopal Sunday School Society, as revised and adopted April 30, 1833, is now published and ready for delivery. Members of the Board of Managers, and schools in union with the Society, may obtain their copies on application at the office of the General Union, Press Buildings, 46 Lumber-street.

BENJ. I. HAIGHT, *Secretary.*

NOTICE.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

THE Annual Meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the city of New-York, on Wednesday, the 26th of July, agreeably to the 9th article of the Constitution.

The Rev. Henry J. Whitehouse, is appointed to preach the sermon on this occasion, and the Rev. William R. Whittingham his substitute.

BENJ. I. HAIGHT, *Secretary.*

⁂ Alumni of the Seminary who have not yet become members of the Association, but are desirous of so doing, will please signify their intention to the Secretary as soon as may be convenient.

Members of the Association who cannot attend the Annual Meeting are respectfully requested to remit the amount of their annual contribution by or before that time.

Editors of Episcopal Periodicals will please give the above notice one or two insertions.

NOTICE.

THE General Protestant Episcopal Sunday School Union will publish on Wednesday next, THE HOUSE OF THE THIEF, by the author of the 'Last Day of the Week.' 171 pp. 18mo.

May 17, 1833.

CHURCH OF THE EPIPHANY.

ON Sunday evening the 19th instant, a Sermon will be preached and a collection made in aid of the funds of the City Mission Society, at the Church of the Epiphany, No. 67 North-street, opposite the 1st Avenue. Service to commence at half past 7 o'clock. Those friendly to the cause are respectfully invited to attend.

May 17, 1833.

ANNUAL MEETING.

THE Board of Managers of the General Protestant Episcopal Sunday School Union will hold their annual meeting, to hear the report of the Executive Committee, on Thursday, the 27th June next, at 8 o'clock, P. M., at the Press Buildings. By order,

EDWARD N. MEAD, *Secretary pro tem.*

New-York, May 7, 1833.

ANNUAL REPORTS.

NOTICE TO SUPERINTENDENTS.

AGREEABLY to the requisitions of the 7th article of the constitution of this Union, a report will forthwith be expected from you, of the state of your school. Punctuality on your part is *indispensable*, as the matter embraced in these Reports is to be imbodied, and ready for the press by the end of June, when the Board of Managers meet, in this city.

All reports from schools connected with Diocesan Societies, auxiliary to this Union, must be sent directly to the secretaries of such Societies, who will make from them *an abstract*, to be forwarded *without delay* to the Secretary of the General Union. All reports from schools not connected with Diocesan Auxiliaries are to be forwarded without delay direct to the Secretary of the General Union.

Address Edward N. Mead, office of the General Protestant Episcopal Sunday School Union, No. 46 Lumber-street, New-York.

By order of the Executive Committee,

EDWARD N. MEAD, *Secretary pro tem.*

New-York, May 7th, 1833.

☞ Editors of Episcopal periodicals are requested to insert the above notices.

NOTICE.

THE Society for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church in the State of New-Jersey, will hold its annual meeting in the City Hall at Camden, on the 29th instant, at nine o'clock, A. M.

JOHN M. WARD, *Secretary.*

Spotswood, May 6th, 1833.

Calendar.

May 19.—Sunday after Ascension.
—— 26.—Whit-Sunday.
—— 27.—Whitsun Monday.
—— 28.—Whitsun Tuesday.
—— 29.— }
—— 31.— } Ember Days.
June 1.— }
—— 2.—Trinity Sunday.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—At Wallingford, on Sunday evening, May 9th, Mr. S. Totten, Professor in Washington College, was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Brownell. Rev. R. A. Hallam, of Meriden, read the service, Rev. W. A. Curtis, of Wallingford, presented the candidate, and the Bishop preached the sermon.—*Episc. Watchman.*

At St. Paul's Church, Boston, May 2d, Rev. Samuel B. Babcock, of Dedham, and Rev. Samuel McBurney, of Grace Church, Boston, were admitted to the holy order of Priests, by the Rt. Rev. Bishop Griswold.—*Ibid.*

In St. Helena Church, Beaufort, on Sunday, April 14th, Mr. William H. Barnwell, was admitted to the holy order of Deacons, by the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in the Diocese of South-Carolina.—*Charleston Courier.*

CONFIRMATIONS.—In St. Andrew's Church, Meriden, on Sunday morning last, seven persons were confirmed by Bishop Brownell; and, in the afternoon, sixteen persons in St. Paul's Church, Wallingford.—*Episc. Watch.*

In St. Helena Church, Beaufort, S. C., 39 persons were confirmed on Sunday, April 14th, by the Bishop of the diocese; and on Sunday, April 21st, by the same, 40 persons were confirmed in Christ Church, Savannah.

COLLEGE RECORD.—*Washington College.* The summer term commenced on the 3d inst. Mr. Silas Totten, A. M., has been appointed Professor of Mathematics and Natural Philosophy, in place of the Rev. H. Potter, who has taken charge of St. Peter's Church, Albany, N. Y.

Mr. G. A. Perdicaris, A. M., instructer in the Greek language, has resigned, and Mr. Samuel Starr, A.M. from the General Theological Seminary, has been appointed Tutor. Messrs. Totten and Starr have entered upon the discharge of their duties in College.—*Episc. Watchman.*

Marietta Collegiate Institute.—Professor Jacob Abbott, late Principal of the Mount Vernon School, Boston, and well known to the public as an eminent and successful teacher and author, has been appointed President of this institution. Mr. Henry Smith, of the present senior class, Andover, and late Tutor in Middlebury College, has been appointed Professor of Ancient Languages and Literature, and has accepted his appointment. Mr. Milo P. Jewett, of the same class, has been appointed a Professor in the Teachers' Department, and has also signified his acceptance.—*Boston Transcript.*

Carlisle College.—This institution, to which Pennsylvania owes some of her most eminent citizens, is about to be resuscitated. An arrangement has been made by the Baltimore Methodist Episcopal Conference with the trustees of Dickinson College, Carlisle. The institution will open under prosperous auspices. Upward of two hundred students are expected at the resuscitation of the establishment, which will probably be about January.—*Philad. Intelligencer.*

FOREIGN.

Thanksgiving Day.—Sunday, the 14th of April, was observed throughout England, in pursuance of Orders in Council to that effect, as a day of solemn thanksgiving to GOD for the cessation of the Cholera; a form of prayer prepared by the Archbishop of Canterbury being used in all the churches and chapels.

The Church in the West Indies.—The Bishop of Barbadoes having recently visited British Guiana, held a confirmation at each of the following places, viz:—On 12th February, in New Amsterdam Church, Berbice, 29 persons; on the 16th, in St. Matthew's Church, Demerara, 4 persons; on the 17th, in St. George's Church, Demerara, 139 persons; on the 18th, in St. Paul's Church, Demerara, 151 persons; on the 19th, in St. Swithin's Church, Demerara, 182 persons; and on the 26th, in St. Peter's Church, Essequibo, 98 persons—making altogether 603.

And on the 9th of March, the Bishop licensed the Rev. Samuel R. M. Brathwaite as officiating minister of the parish of St. Patrick, in the island of Grenada, and the Rev. John N. Garland as officiating minister of the parish of St. John, in that part of British Guiana called Essequibo; and on the same day granted a license of non-residence for six months, to the Rev. F. W. Miller, Rector of Trinity Parish, in Essequibo. On the 11th, the Bishop licensed the Rev. John H. Gittens as assistant curate in the united parishes of St. George and St. Andrew, in the island of St. Vincent; on the 12th, instituted the Rev. John Packer to the rectory of the parish of St. Thomas, in the island of Barbadoes; and on the 16th, licensed Charles B. Agard to perform the office of Catechist in the parish of St. Lucy, in the island of Barbadoes, under the superintendence and direction of the Rector of the said parish.—*Barbadian.*

Russia.—During the past year the number of seminaries, conducted by the clergy, were *three hundred and sixty-five;* namely, 3 academies, 41 ecclesiastical seminaries, 143 district and 178 parochial schools. The number of teachers employed in them was 1229; and the pupils under their charge amounted to 53,980.—*Brit. Mag.*

Baden.—The chapter of Offenburg have not only presented a petition to the Archbishop of Freiburgh, earnestly conjuring him to effect a reform in the Roman Catholic ritual and observances, but they have sent round a printed copy of their petition to every other chapter in the Diocese. The leading points to which they desire that this reform should be extended, are, an entire revisal and purification of the catechism—the introduction of the native language into all public rituals—a repeal of the ordinances prescribing fasts—a diminution in the number of holy days—the restoration of synods—and the abolition of clerical celibacy.—*Ib.*

Mormonism.—We perceive by a letter from Independence, (Missouri,) to the editor of the Cincinnati Journal, that difficulties have already begun in the Mormon community, at Mount Zion, in that quarter; one of the members having sued the [*soi-disant*] Bishop, in a court of justice, for fifty dollars, which had been sent by the plaintiff by said Bishop, from Ohio, "to purchase an inheritance for himself and the saints in Zion in these latter days." The jury found for the plaintiff; it appearing that, though the Bishop had indeed appropriated the money "to the purchase of an inheritance," yet he had procured the deed to be drawn in his own name, to his heirs, &c. The writer states, that on this decision several other members are ready to make demands on the Bishop. It appears by another letter from the same gentleman, (Mr. Pixley, a Baptist clergyman,) that since their settlement at Mount Zion, or Jerusalem, as they sometimes term it, four or five hundred, including men, women, and children, have arrived there. Several others are said to be preparing to start there, from Cincinnati, in the course of a few weeks.

Ohio Courant.

ACKNOWLEDGMENTS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE General Agent of the Domestic and Foreign Missionary Society, acknowledges the receipt of the following sums of money—

From the Missionary Association of Ascension Church, New-York, $270 75—viz., $100 for the Greek Mission; 170 75 for the Green Bay Mission, of which $100 were a donation from several ladies of Ascension Church, for the purpose of constituting the Rev. Mr. Eastburn a patron of the Domestic and Foreign Missionary Society; and obtained at the request of the Rev. Mr. Boyd.

From the Sunday Scholars of Ascension Church, for the Greek Schools, $13 88.

For the Green Bay Mission.

From S. Ward, Esq.,	$100
" David Austen, to constitute the Rev. Dr. Wainwright a patron,	50
" the same gentleman as his own subscription,	30
" Rev. Manton Eastburn,	50
" Isaac Carrow, Esq.,	30
" Jonathan P. Stagg, Esq.,	20
" David Hadden, Esq.,	20
" Charles F. Harris, Esq.,	10—$310

General Purposes.

Rev. Samuel H. Turner,	25
" Richard D. Hall,	2
A collection at Jamaica, L. Island, after sermon by the General Agent,	20—47

REV. GEORGE BOYD,
Gen. Agent of the Dom. and For. Miss. Society.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, acknowledges the receipt of *fifty dollars* from Seth C. Jones, Esq., of Rochester, New-York; one half of which is for the Green Bay Mission, and the other half for the general fund.

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford & Co., No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William-streets, or at the residence of the Treasurer, No. 87 Leonard-street.

JAMES SWORDS, *Treasurer,*
Green Bay Mission Fund.

May 15, 1833.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society has received since the last acknowledgement the following sums:

From the managers of the Daily Infant School of the Mission church of the Holy Evangelists, to constitute the Rev. B. C. Cutler a life member,	$15 00
From Mrs. Prince, pr. Floyd Smith, Esq.,	15 00
From McNiel Seymour, pr. Rev. Mr. Eastburn,	5 00
Collections at the Mission Church,	58 61
	$93 61

J. A. PERRY, *Treasurer,*
15 Hanover-street.

May 15, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 16th, from the following persons, viz:—

Samuel L. Lord—Postmaster, Athens—Postmaster, Paris, *with remit*—S. Babcock—G. Carr Grundy—Rev. G. T Chapman—Samuel Brown, *with remit*—Rev. A. Gibbes—S. W. Morris—Rev. J. C. Rudd, D. D.—Morse & Harvey—Mrs. W. Evans—Lieut. S. L. Russell, *with remit*—George, Latimer & Co.—Venerable Archdeacon Wix, *with remit*, under date of April 11th 1833—Abel Clinchett, Esq.,—A. S. Blackman—Stimpson & Clapp—Postmaster, Constableville—Rev. O. P. Holcomb—Postmaster, New-Canaan—L. H. Young—Rev. J. P. M'Guire, *with remit*—Rev. George Boyd.

Received by the General Protestant Episcopal Sunday School Union.

H. & E. Phinney & Co.—Rev. W. D. Cairnes—Charles C. W. Cleaveland—Allen C. Morgan.

The Ascension.

Why stand ye, men of Galilee,
With upcast eyes intent to see
  Yon cloud of golden hue;
Which higher still, and still more high,
Ascending through the dark blue sky,
As if it mock'd the straining eye,
  Still lessens to the view?
Now soaring where nor eagle's flight
  Nor eagle's ken can bear,
'T is vanish'd in the abyss of light,
  The unfathomable air.

Rose in that cloud your God and Lord,
The loved, the honor'd, the adored!
  Yet but a little space,
With you he traversed Kedron's flood,
Here on this mount with you he stood,
Ye traced his steps, his features view'd,
  And drank his words of grace.
His hands, upraised to bless, ye saw,
  Ye heard his blessing given:
Then mark'd him from this earth withdraw,
  And seek his own bright heaven.

With other thoughts, than when ye met
On this fair mount of Olivet
  Yon sad, yon fearful night,
Now may your faithful bosoms glow:
Then ruled supreme the world's arch foe;
Then was the hour of dread, and wo,
  And treachery, and flight.
But hell has lost his vaunted reign,
  And heavenly bliss succeeds:
And he, who felt the galling chain,
  His captor captive leads.

Why longer gaze? Ye deem perchance,
As, when erewhile he burst the trance
  Which held his human frame,
On earth his victory to tell,
Clothed in the form ye knew so well,
From the dark prison-house of hell
  The conquering Breaker* came;
So will he now from heaven descend,
  And spread his power to save,
And o'er the earth, to earth's far end,
  Judea's sceptre wave.

And come he shall, but come not yet:
At God's right hand his throne is set;
  Thence on each favor'd head
Must first the eternal Spirit's power,
In his regenerating hour,
With rushing wind and fiery shower
  Of cloven tongues be shed:
And many an age its course must hold,
  Or ere, the tale complete,
His Church have fill'd her ample fold,
  His jubilee to greet.

Then shall the gates, that now unfold
Their valves of everlasting gold,
  Again their myriads pour;
And, streams of fiery flame among,
Thousands of chariots roll along,
And thousand thousand angels throng
  His burning wheels before;†
And He in cloudy canopy,
  As now, his brightness shroud;
Descending with the Archangel's cry,
  And shout, and trump of God.

Then, turn ye, men of Galilee;
Him, whom your eyes no longer see,
  With lips adoring own!
On you his Spirit's power shall light:
'T is yours through realms of sin and night
To spread the Saviour's cross, and might,
  His triumph and his throne.
And in refreshment's‡ promised day
  'T is yours your part to bear:
To join his seraphim's array,
Aloft his banner'd sign display,
  And in his glory share.

Bishop Mant.

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* Micah ii. 13. † Dan. vii. 9, 10. ‡ Acts iii. 19.

THE CHRISTIAN YEAR.

THE ASCENSION-DAY.

PRELIMINARY NOTICE.

The next great festival to Easter, celebrated in the early Church, was that of "Pentecost," which is used by the ancients in a double sense. Sometimes it signifies the whole period of fifty days between Easter and Whitsuntide, which was one continued festival: and sometimes it was limited to that particular time, which was set apart for the commemoration of the descent of the Holy Ghost upon the apostles.*

During the whole of this period, the Church exercised herself in reading and meditating on the Acts of the Apostles, as being the great confirmation of our Lord's resurrection: all fasting also, and kneeling at prayers, were prohibited, the season being regarded as an especial occasion of joy: at the same time all public games and diversions were forbidden; although the proceedings of the courts of law, and the exercises of bodily labor, which had been suspended the whole of the first week after the day of the resurrection, were during the succeeding season allowed to be resumed.

In the course of this long-continued festival of Pentecost, or the fifty days, one day in particular, however, was distinguished by especial notice, before the arrival of Whitsunday; namely, the feast of "our Lord's Ascension," or, as it was sometimes called—by Chrysostom, for instance—his "assumption into heaven." The observation of this day in particular was indeed of such *high antiquity*, that Augustin could derive its original from no other source, but either apostolical institution, or the general agreement of the Church in some plenary council. We find no early council which speaks of this festival: its *origin* therefore may be fairly referred to apostolical practice.† That it was generally observed throughout the Christian Church long before the time of Augustin is certain: if it is not so frequently mentioned by early writers as the other festivals which bear immediate relation to our Lord, the reason has been assigned with sufficient probability to the circumstance of its being comprehended in the one great festival of Pentecost, comprising the whole period between Easter and Whitsuntide.‡

The *importance* of the feast of the Ascension appears from the consideration, that on this day the perfect triumph of Christ over the enemies of our salvation was accomplished: that on this day he "led captivity captive," and "opened the kingdom of heaven to all believers:" that on this day, in the language of an ancient Father, "Christ ascended up into heaven in the sight of his disciples, that they and we might assuredly believe that we should follow, and not deem it impossible for us, body and soul, to be translated thither."§ The sense, which our Church entertains of its importance, is shown generally by the services appointed for this day, and more especially by "the proper preface" in the Communion Service directed to be used "upon Ascension-day and seven days after;" a mark of distinction which is bestowed on no other week day, except the festival of our Lord's nativity.

REFLECTIONS.

The instructions given by our blessed Lord to his disciples in the latter part of the 'forty days,' during which he showed himself on earth between his resurrection and ascension, contain many important articles, some of which require at least a brief reflection, as well as the more immediate subject of this day's festival.

He now again, as he had done before, referred to the *Scriptures of the Old Testament*, as containing all the particulars which had recently taken place concerning himself, and he *opened the understandings* of the apostles, that they might apprehend them. In this communication it behoves us to perceive the necessity of our studying those holy writings, if we would wish to be thoroughly instructed concerning the faith of Christ; adding to them withal the study of the writings of the apostles, whom he appointed to be "witnesses of the things," by which the Scriptures of the Old Testament were fulfilled: and in the assistance imparted by him to his disciples it behoves us to perceive our need of the like aid; and accordingly it behoves us to pray of him to "open our understandings, that we may understand the Scriptures," under the influence of that blessed Spirit by whose inspiration they were written.

In the command of our Lord to his apostles, "that *repentance* and *remission of sins* should be preached in his name among *all nations*, beginning at *Jerusalem*," we perceive the necessity of the sinner's "repentance of his sins," if he would desire them to be "remitted" to him through faith in the name of his Saviour: the universality of the blessing thus offered, inasmuch as it was to be preached for the acceptance of "all nations:" and the absence of all limitation upon the blessing in respect of the persons who might be qualified by faith and repentance to receive it, inasmuch as it was to be first offered to "Jerusalem:" to that Jerusalem, where all the injuries had been inflicted on the Lord, all the indignities had been offered to him which could possibly be inflicted or offered by the most bitter and inveterate enemies; that Jerusalem, where the very stones were still moist with the blood of Him whom the people had mercilessly crucified; and the voice of whose blood, like that of Abel, might have been expected to be crying to God for vengeance from the ground. Let us not presume to come to Christ for remission of our sins, without repentance combined with faith in his holy name! If we have faith and repentance, let us not be withheld from coming by a sense of the enormity of the sins which we may have committed! What surer testimony could he give of his "unwillingness that any should perish," than that he not only prayed for his murderers, and offered up his blood to God in behalf of them that shed it, but enjoined his embassadors to make to Jerusalem the first tender of remission of sins upon condition of repentance!

The *objects of a Christian faith* are pointed out to our notice by the ensuing injunctions of our Lord to his apostles, "Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." "The Gospel," which Christ commanded his apostles to preach, and which they preached in obedience to his command, it is incumbent upon all who hear it to believe, as they value salvation: "all the things" which Christ commanded his apostles, and which his apostles in consequence made known to the world, it is incumbent upon all men to observe. We have no license to reject that which is thus offered to our acceptance: nor have we a license to distinguish between some parts and others of that which is thus offered to us: to choose what we will accept, and what we will reject. The Gospel of Christ is unto us "the savor of life, unto life; or of death, unto death." If we "believe and are baptized," "observing" at the same time "all things whatsoever he hath commanded," we shall be "saved:" if we "believe not," we shall be "damned." May God grant us grace to believe unto salvation; and preserve us from "an evil heart of unbelief!"

In this injunction we read the appointment of the *holy sacrament of baptism*, as the means for admitting all persons into the profession of the faith of the Gospel, and into the enjoyment of its privileges; and the specification of that holy "*name*" in which they were appointed to be "baptized," "the name of the Father and of the Son and of the Holy Ghost." Having been, by virtue of our Lord's command and by the ministration of his embassadors, duly admitted to this profession and these privileges, let us not fail to hold them fast: nor let us fail to hold fast our belief in that one Being, in his threefold personal distinction, in whose name we were baptized, and to whose worship and service we were then dedicated.

Together with these injunctions to his apostles, our Lord graciously united his promise of his *continual presence* with them and their successors in the ministry for ever. By him, who declared of himself, "All power is given unto me in heaven and in earth," it was solemnly pronounced to his apostles, "Lo! I am with you alway, even unto the end of the world:" evidently not only with the apostles in their own persons, for their lives were soon to terminate; but also with those who should duly succeed them in their apostolical office and ministry.—The promise of miraculous gifts, noticed by St. Mark, was to be only of temporary duration, adapted to the exigencies of the infant Church: and so long as the exigencies continued, the miraculous gifts were dispensed. But the promise of Christ's spiritual presence to aid the ministration of his servants was to be of perpetual effect, because it would be perpetually needed. Let this consideration animate his ministers to be faithful in the discharge of their ministry, esteeming of themselves, as in their humble capacities "fellow-laborers with him," and being persuaded, that with such a blessing, if they "always abound in the work of the Lord, their labors will not be in vain in the Lord:" and let it encourage his people to wait faithfully and diligently upon the ministration of those "who are duly called and appointed to their office by those who have authority to call and appoint them;"* assured that by attending on the ministry of such, they are enjoying the spiritual presence of the Lord himself.

Our Lord having led his apostles out to Bethany, and having finished his instructions and commands, "lifted up his hands *and blessed them.* And it came to pass, while he blessed them, he was parted from them." Thus the very last act of our Redeemer upon earth was a blessing upon his disciples. How fit was such a parting for the Saviour of mankind! how answerable to that divine conversation, which had distinguished him here on earth; to that succeeding ministration of glory and peace, of which he was to be the dispenser for ever!

"While *the apostles beheld*, he was taken up, and a cloud received him out of their sight:" and what they thus beheld, they afterward testified and proclaimed. The ascension of our Lord visibly took place in the presence and sight of his apostles, that its reality and certainty might be confirmed. Herein was a difference between the circumstances of his resurrection and his ascension. They did not see him in the act of rising from the dead, for eye-witnesses were not necessary to the act of his resurrection: it was sufficient that he showed himself to the apostles alive after his passion; for, inasmuch as they knew him before to be dead, and now saw him to be alive, they were assured thereby that he had risen again: whatsoever was a proof of his life after death, was a demonstration of his resurrection. But they did see him when he ascended, because to the act of his ascension it was necessary that they should be eye-witnesses.—The consequences of the ascension were not to be submitted to their eyes, as had been the consequences of the resurrection. They were not to be permitted to see our Saviour in heaven: his session there was not to be visible to them on earth: therefore as their eyes were not to behold the effect, it was necessary, for confirming the reality and certainty of the occurrence, that they should be eye-witnesses of the act.* Let us receive their testimony with confidence; and with thankfulness for this wise and gracious dispensation of the good providence of God.

"Whilst they beheld he was taken up, and a cloud received him out of their sight." Thus far he was followed by the material eye. But it is further said, that he "was carried and received up *into heaven*, and sate on the right hand of God." By heaven here we must understand the peculiar residence of God himself. Thither the eyes of the apostles could not follow him. Some of the blessed spirits therefore, inhabitants of those unseen regions, were sent down to testify his reception there: for "behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thither, as the Son of man, he re-ascended in his human nature, and hath taken possession of that glory, which, as the Son of God, he had with his Father before the world was; being sate down at the right hand of God. There he sitteth, a Mediator, always prepared to appear in the presence of God for us; an Advocate, to plead for us with the Father; a merciful and faithful High-priest, to make reconciliation for the sins of his people. From such an Intercessor, what blessings may we not be confident of receiving? With such an Intercessor, to what others need we, or dare we, have recourse? It is his prerogative, and it is only his, from that his peculiar station, to dispense all spiritual gifts and blessings to those who, "believing him to have ascended into heaven, do themselves also in heart and mind thither ascend;" "seeking for, and setting their affection on, those things which are above, where Christ sitteth at the right hand of God."

For the ascent of Christ into heaven is an assurance to us, that heaven is an abode to which there is a *possibility of ascending*, and an encouragement for us to be zealous and active in our endeavors to ascend thither. "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh," a passage is prepared for us to that abode. "He hath opened the kingdom of heaven to all believers." Thither he is himself gone, as our forerunner, or harbinger, as the Apostle to the Hebrews teaches us: thither he is gone, "to prepare a place," and to keep possession of it in our names, as he teaches us himself. Till, according to the saying of the angels, "as he was seen to go into heaven, so shall he once again come in like manner;" to take possession of his judgment seat in the clouds with power and great glory; to pronounce the sentence of final benediction upon his faithful followers, the "blessed children of his Father;" and to "receive them for ever unto himself, that where he is, there they may be also."

At the ascension of our Lord, although now become invisible to them, his disciples "*worshipped* him." Let us too bow down, and worship him also. Why should we not? It is the will of God, "that all men honor the Son, even as they honor the Father." "The angels of God worship him." Such is the occupation and delight of the Church in its state of triumph. And why should not the Church militant here below unite with the Church triumphant above, in "saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" "Amen. Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The apostles returned to Jerusalem after their Lord's ascension, and "were continually *in the temple, praising and blessing* God." Their praises and blessings were offered especially for the event which they had just witnessed: and they were offered in that place which God had appointed as the place in which his people should bless and praise him. At the same time it is not to be supposed, that they confined the expression of their thanks to the public services of the temple, though in them they participated, giving to them that spiritual and evangelical sense, which their increased knowledge of the purposes of God in the mission and Gospel of his Son would now enable them to give: but they also no doubt expressed their praises and thanksgivings in private and with each other. Surely it becomes us to imitate their example, both in our private devotions; and also in those public offices of religion, which the Church hath this day provided for the expression of our praises and blessings to Almighty God. Let us not fail of doing so: joining in the hymn of praise, which she has adopted from the service of the temple, with special appropriation to the occurrence commemorated on this festival, "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors: and the King of glory shall come in:" and adding withal such an expression of our gratitude, such a confession of our faith, and such a supplication for grace, as is contained in one of her daily hymns, "Thou art the King of glory, O Christ. Thou art the everlasting Son of the Father. When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb. When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God in the glory of the Father. We believe, that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood."—*Bishop Mant.*

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* Bingham. † Shepherd. ‡ L'Estrange. § Sparrow.

* Art. xxiii.

* Bp. Pearson.

PRACTICAL.

THE SANCTUARY.—THE ORDINANCES.

Those that be planted in the house of the Lord shall flourish in the courts of our God.—*Psalm* xcii. 13.

The place in which Christians assemble for divine worship, and which has been duly consecrated, and set apart to that holy purpose, may now be termed the "house of the Lord." But we must accurately distinguish between the purpose and the place. Doubtless there is a peculiar satisfaction in assembling where our forefathers, perhaps for many generations, have been accustomed to humble themselves in the presence of God; and in offering our praises in those edifices wherein we may suppose many to have received their earliest impressions of Gospel truth, and where many bodies are sleeping around, expectant of a joyous resurrection, the spirits of which are already present with the Lord. But associations of this character, however interesting, or however lively, should never be accepted as a substitute for individual, experimental acquaintance with the spiritual benefits of the reasonable service. David loved the sanctuary because the tribes repaired thither to worship; he wished prosperity to Zion for his brethren and companions' sake; but his strongest attachment to the temple arose from *this*,—that there he himself realized the presence of Jehovah; there he held personal communion with his God; there his own soul was elevated from mere earthly worship to the heavenly adoration which it typified,—where there is not rest, and yet no weariness—where they cease not day nor night, yet their song is ever melodious, ever animated, ever transporting, ever new. Let us then not think it enough to worship in a place where the Holy Spirit has been shed abroad upon others, however endeared and hallowed by a thousand tender recollections of those who are now among the spirits of the just. Let us rather ask, "Is it the place where He has descended upon ourselves; where *we* have met with God; where Jesus has been visibly set forth crucified before us; where we have tasted the emblems of his precious body and blood, and pledged ourselves his, and only his, for ever?" Unless it be all this, we are not *planted* in the house of our God; we are at best only like slips and saplings, which are indeed committed to the ground, and watered with continual showers, and tended by the husbandman with patient and unwearied care, but which, despite his vigilance and assiduity, may yet droop and decline, when the sun beats fiercely from above; or, when the blast rushes fearfully through the trees of the forest, be uptorn from their place, and, having no root, must wither and fade away.

Now, that we may come up to the full force of the expression, "planted in the house of God," it is by no means necessary that we should have been first impressed therein with a saving knowledge of the truth. It is not in the sanctuary alone that the good seed is sown—God forbid that it should be!—for then a thousand avenues, converging to the strait gate and narrow way, would be at once obstructed and walled up. No; there are probably as many called without as within the sacred edifice. Some on a bed of sickness; some in the seclusion to which they have been driven by bitter and overwhelming disappointment; some in the family, attracted, it may be, by the amiable example, or awakened by the persuasive instructions of some Christian parent, relative, or inmate; some in the closet, where they have studied Scripture, perhaps, for years, without any notion of its real import, till it was revealed with power to their hearts by the illuminating influence of the Spirit; some even in the gay and busy world itself, where they have been encountered by some striking example of the vanity of pleasure, or impressed by the precariousness of riches, or disgusted by the selfish heartlessness of those who act only on worldly principles, or warned by some awful visitation, some disastrous occurrence in the order of the providence of God, which has precipitated others into eternity, and aroused them also to prepare for judgment. But wherever they may be called, by whatever voice, under whatever circumstances, it is certain that they will thus be brought, in the issue, to the house of God. Just as David himself, whose first serious impressions were received, we may suppose, while he was tending his father's sheep in the wilderness, and whose opportunities of visiting the temple were then limited, in all probability, to the three solemn days, when every male of the descendants of Abraham was required to appear before the Lord, delighted afterward to be continually found therein; and, when raised from following his sheep to be the leader of God's people Israel, made his habitation on the holy hill of Sion, attracted thereto by the proximity of the worship, the excellency of Jacob which he loved. Thus, however brought to a knowledge of the truth, the Christian will repair to the sanctuary, as there expecting to find an increase of the faith which cometh by hearing; to receive profitable instruction in a house of preaching; to offer effectual supplications in a house of prayer; to celebrate the more than passover among his brethren, whom a greater than angel has redeemed, like himself, from worse than Egyptian bondage; and to realize the sure and abiding engagement of their Master, "That where two or three are gathered in the courts of the Lord, there is he in the midst of them."

Those, then, who are planted in the house of God, attend all its ordinances regularly, so far as our common infirmity, and the circumstances of their condition will permit. They recognise the house of God as their kindred soil and congenial atmosphere; they anticipate with joy returning seasons of attendance there, and prepare for it by meditation and prayer. The evening before the Sabbath, the morn of the Sabbath itself, witness their earnest supplications for a blessing; it is the heart that is lifted up in prayer, and the heart that listens to the word, and looks for Jesus, and is disappointed when he is not found. During the devotional service, there is a constant, often a successful effort, at concentration of heart; and when the minister, however unworthy, prepares to deliver his message as ambassador for Christ, the language of the soul is, "I will hear what God the Lord will say to me." And when the solemnities of the morning are consummated by the sacrament of the supper of the Lord, on the part of *such*, at least, there is no temporizing, no vacillating; no calculation how soon another opportunity will occur; no deferring the sacrifice till the new moon or solemn feast day; they hail and embrace *every* opportunity of thus drawing nigh to God, and, comforted by their most imperfect prayers, and edified, in a measure, by the most feeble and untalented exposition of the word, if it be but faithful, earnest, and sincere; they depart, firmly resolved, by divine grace, to reduce all they have heard to practice; to incorporate with their previous stock of knowledge whatever may afford a prospect of future usefulness; to make fresh demands on that precious influence of the Holy Spirit which they can never task too largely; and thus show to the world, by a consistent and holy walk, not only that they have been with Jesus, but that Jesus dwells in them, that "Christ is formed in them as the hope of glory."

Having thus sketched the characters of those who are "planted in the house of God," we proceed to consider their privilege.—They "shall flourish."

God never acts in any of his ordinances and appointments without a special purpose—a purpose, which it is man's first duty to investigate, and will be his best interest to second and fulfil. Jehovah would not have commanded the patriarchs to construct altars in various places, nor enjoined Moses to rear him a tabernacle, nor permitted Solomon to build him a house, had it not been his intention to confer, in each case, some corresponding benefit;—and that benefit was, obviously, to facilitate the access to himself. Accordingly, the man who values access to God, will proportionably value the ordinances in which God may be found; his flesh and his heart cry out, not for the outward form of worship, but for the living God, and, ordinarily, God will grant him the desire of his heart;—ordinarily, in exact proportion to his diligence and spirituality in attendance on the ordinance of God, will be his growth in grace and in the knowledge of the Lord.

It may seem presumptuous to those who judge only on the principles of the carnal mind, to attribute such momentous results to the "foolishness of preaching;" and it *would* be presumptuous, were not preaching the institution of God; were it not founded on his word and made effectual by his Spirit. But he breathes life into the form; he makes the excellency of the treasury to shine through the opaque substance of the earthen vessel; he speaks to the heart in a voice that is all his own, which men cannot counterfeit toward one another, or mistake in themselves. Nor does he speak only in the preaching of the word to those who are assembled in his courts; sometimes he elevates the soul during the offering of prayer; sometimes carries to the heart, like an arrow true to its aim, some portion of the word read to the congregation of his people in the judicious and seasonable order of the Church; sometimes kindles the warm thrill of gratitude while they are engaged in singing praises to God; and sometimes appeals to the heart by the voiceless, yet eloquent, symbols of the broken body and the poured-forth blood, in the partaking of which the believer is conscious of quickened faith, of livelier and more confiding love;—they would lead him for the moment to wish he might be dissolved, that he might be all with Christ. But however God may deign to speak; whether by that resistless eloquence which resembles a rushing mighty wind, sweeping along houses, villages, cities, every obstacle that would retard its progress,—or by that profundity of close and connected reasoning, which, like a massive train of fierce artillery, batters down, in succession, every strong-hold of the natural man, and levels with the dust every high thing that exalts itself against the knowledge of God; or by that simplicity of speech, and constant comparison of spiritual things with spiritual, which, accompanied by demonstration of the Spirit, and of power, may be a no less effective engine than either; and whatever the believer may need—whether the removal of his doubts, or the alleviation of his fears, or the revival of a languishing faith, or the renovation of almost expiring hope,—whether he require to be attracted by promises, or admonished by denunciations, or instructed by precept, or stimulated by example, drawn by cords of love, or driven by the goad of fear,—to this very end the Head over all things to his Church will insensibly direct the ministrations of his appointed instrument; so that, perhaps, when the preacher returns from his duty, dissatisfied with his performance, despairing of his usefulness, almost ready to renounce the sacred office, and complaining of stammering lips, and a hesitating tongue, and saying, like Moses, "Send, O Lord, I pray thee, by the hand of him whom thou wilt send;"—some happy soul, which has been convinced by his arguments, animated by his encouragements, soothed by his consolations, stimulated and strengthened to persevere by his exhibition of the certainty that attends on every promise of God, will be inly thanking him for raising up ministers who contend so ably for the faith delivered to the saints, and exclaiming, "Oh how amiable are thy tabernacles, Lord of hosts! one day in thy courts is better than a thousand."

But it must not be imagined that the privilege of growing in grace will be vouchsafed to an attendance on the services of the Lord's day,—however punctual, assiduous, and exact,—however externally devout and attentive,—however, for the time, earnest and sincere, *if it stand alone*. The Christian of the church must be the Christian of the closet, of the family, and of the world. He is like a tree planted by the river of water—the river that maketh glad the city of God—the river of divine instruction—(for he that believeth on me, out of his belly shall flow rivers of living water)—which will not merely impart strength to the root, and sap to the branches, and clothe the leaves with fresh, and lively and unfading green, but will cause it to bring forth fruit in due season—the fruit of the Spirit, in season throughout all the year, ever charming to the eye, ever grateful to the touch, ever odorous to the scent, ever pleasing to the taste. His leaf also shall not wither; he shall not, from ceasing to imbibe the nutritive moisture of that pure stream, shed any portion of his foliage. He will be guided and sanctified in the commonest duties by the very same influence which is adequate and effectual to the most arduous and important. God, who looks on him in the church, will not turn his face from the domestic oratory; Christ, who hears united voices in his name, will not forget the cry of the humble, though it be offered from a solitary dwelling; the Holy Spirit will help the infirmities of his servants in their private or domestic intercession equally as in the place of congregational assemblage. As God is no respecter of persons, neither is he confined to places. He is peculiarly present in the sanctuary; but does not the humble and contrite heart, from whatever quarter it may ascend to Him, make a sanctuary for itself? Those who are active in one duty and remiss in the other, are driven about with every wind of doctrine, and, unstable as water, cannot excel; but he who seeks to perpetuate in private the impression that has been made in public; to drink not merely of that fountain which flows only in a fixed and settled course, but of that rock which follows the people of Christ, that is, Christ himself, and to drink of it whenever he is thirsty and fainting in the wilderness of the world; will cultivate a *constant* intercourse with God; will maintain a *daily* as well as *sabbatical* communion with him; will set God always before him, and seek to Him for comfort in every sorrow, moderation in every success, succor in every temptation, direction in every perplexity—will ask of himself, in every moment of emergency, What does my God require of me? That, and that only, will I do.

Such a man, or a man who strives to be such, and who attends conscientiously in God's house expressly for the purpose of becoming such, will flourish sooner or later, and perhaps the later the buds the more luxuriant will be the foliage; the later the blossom, the more abundant will be the fruit. He will flourish in every thing, he will come behind in no grace—and in every place, for his leaf shall not wither—but, most of all, in the courts of our God. O, might many such be realized in our own Church! O, might it be fulfilled in our day, that glorious and heart-stirring prophecy, "Thy people shall be all righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified."—*Rev. T. Dale.*

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